

ONE HUNDRED FORTY-FIRST
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 3, 4, and 6, 1971

WITH REPORT OF DISCOURSES

Published by
The Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

OFFICIAL REPORT
of the
ONE HUNDRED FORTY-FIRST
ANNUAL GENERAL CONFERENCE
of
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OF LATTER-DAY SAINTS

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Tabernacle on Temple Square
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THE 141st ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS APRIL 3, 4, and 6, 1971

The 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Salt Lake Tabernacle on Temple Square in Salt Lake City, Utah, Saturday, April 3, 1971, at 10 o'clock a.m.

The general sessions of the conference were held at 10 o'clock a.m. and 2 o'clock p.m. on Saturday, April 3; Sunday, April 4; and Tuesday, April 6. The General Priesthood meeting was held on Saturday, April 3, at 7 o'clock p.m.

President Joseph Fielding Smith was present and presided at all sessions of the conference. He conducted the Saturday afternoon session. Under his direction, his counselors, Presidents Harold B. Lee and N. Eldon Tanner, conducted the meetings assigned to each of them.

All General Authorities of the Church were present except Elder Hugh B. Brown of the Council of the Twelve, who was excused because of illness.

The proceedings of the conference sessions were given extensive coverage in the United States and Canada over many television and radio stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the conference were heard over radio stations in countries of South America. Over 70 radio stations broadcast the Sunday morning session to major cities of Mexico and Central America, and by satellite to countries of South America, together with Spanish programming stations in the United States to a

potential Latin American audience of 42 million people. Radio stations in Brazil broadcast conference in Portuguese, also by means of satellite, to a potential Brazilian audience of 14 million people.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, were able to receive broadcasts of these proceedings over the Church-owned International Shortwave Radio Station, WNYW, with studios in New York.

Through special arrangements the Saturday morning and the Sunday morning sessions were carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, France, Holland and Austria on Sunday. Through special arrangements of the Armed Forces Radio and Television Network these sessions were televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

Re-broadcasts of all sessions of the conference were sent over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International Short-wave Radio in New York, beginning at midnight on Saturday, Sunday and Tuesday, April 3, 4, and 6, to many parts of the United States and the world.

The General Priesthood meeting held on Saturday evening was transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000

men of the priesthood assembled in approximately 675 buildings throughout the United States and Canada, and via closed circuit television in eight buildings in Salt Lake City, and to 10,000 assembled at the Brigham Young University at Provo, Utah.

The general sessions of the conference were also broadcast by television to overflow crowds in the Assembly Hall on Temple Square and to the assembly room in the Salt Palace in Salt Lake City.

This report of the conference also includes the continuity of the Tabernacle Choir and Organ Broadcast over the Columbia Broadcasting System on Sunday morning from 9:30 to 10 o'clock, immediately preceding the general conference session.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The following General Authorities of the Church were present:

The First Presidency: Joseph Fielding Smith, Harold B. Lee and N. Eldon Tanner.

The Quorum of the Twelve Apostles: Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve: Alma Sonne, ElRay L. Christiansen, Sterling W. Sill, Henry D. Taylor, Alvin R. Dyer, Franklin D. Richards, Theodore M. Burton, * Bernard P. Brockbank, James A. Cullimore, Marion D. Hanks, Marvin J. Ashton, Joseph Anderson, David B. Haight, and William H. Bennett.

The First Council of Seventy: S. Dilworth Young, Milton R. Hunter, Bruce R. McConkie, A. Theodore Tuttle, Paul H. Dunn, Hartman Rector, Jr., and Loren C. Dunn.

The Presiding Bishopric: John H. Vandenberg, Robert L. Simpson, and Victor L. Brown.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Howard W. Hunter, and Earl E. Olson, assistant.

Members of the Church Board of Education, Church educational authorities and supervisors.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, bishoprics of wards and presidencies and members of Melchizedek and Aaronic Priesthood quorums.

Auxiliary officers, general, stake and ward, from all parts of the Church.

*Elder Thorpe B. Isaacson, Assistant to the Twelve, passed away on November 9, 1970.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the conference convened in the Tabernacle on Temple Square in Salt Lake City on Saturday, April 3, 1971, at 10 o'clock a.m. President Joseph Fielding Smith presided at this session. President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The Salt Lake Tabernacle Choir, with Richard P. Condie conducting, furnished the choral music for this session. Alexander Schreiner was at the organ console.

President Tanner made the following remarks at the opening of the conference:

President N. Eldon Tanner

We extend a most cordial welcome to all present this morning in this historic Tabernacle in Salt Lake City. We welcome also special guests—national and local government leaders, educational and civic leaders, and stake and ward leaders of the Church attending this conference from far and near. We extend our blessings and warm greetings to the vast television and radio audience throughout the world, in this the opening session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with

Alexander Schreiner at the organ, will open these services by singing: "Glory to God in the Highest," following which the invocation will be offered by Elder Derek Cuthbert, Regional Representative of the Twelve, from England.

The Tabernacle Choir sang the number, "Glory to God in the Highest."

The opening prayer was offered by Elder Derek Cuthbert, Regional Representative of the Twelve.

President N. Eldon Tanner

The Tabernacle Choir will now favor us with: "Praise God From Whom All Blessings Flow."

Following the singing, President Joseph Fielding Smith, President of The Church of Jesus Christ of Latter-day Saints, will speak to us.

The hymn, "Praise God from Whom All Blessings Flow," was sung by the Tabernacle Choir.

President N. Eldon Tanner

President Joseph Fielding Smith, President of The Church of Jesus Christ of Latter-day Saints, will now speak to us.

President Joseph Fielding Smith

President, The Church of Jesus Christ of Latter-day Saints

My dear brothers and sisters:

We welcome you, and all those who hear and see on radio and television. We welcome you to the sessions of the 141st Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

We are here today to wait upon the Lord, to worship him in spirit and in truth, to be fed the bread of life, and to receive counsel and instruction from those whom he has chosen to administer in the affairs of his church.

I sincerely hope that all who attend and all those whose lives are touched in any way by the proceedings of this conference will put themselves in tune with the Spirit so they will be built up in faith and in testimony and in the desire to keep the commandments and do those things which please the Lord.

Gospel revealed anew

We are engaged in the Lord's work; this is his church; he is the author of the plan of salvation; it is his gospel which we have received by the opening of the heavens in this day; and our desire and whole purpose in life should be to believe the truths he has revealed and to conform our lives to them. No person in or out of the Church should believe any doctrine, advocate any practice, or support any cause that is not in harmony with the divine will. Our sole objective where the truths of salvation are concerned should be to find out what the Lord has revealed and then to believe and act accordingly.

Since the Lord has revealed his everlasting gospel anew to us in this day and has made The Church of Jesus Christ of Latter-day Saints the custodian and dispenser of its saving truths, I desire now to restate for the Church and for the world a few of those eternal principles which must

be accepted by mankind if they will save themselves. Our knowledge of these simple and yet profound doctrines has come to us by revelation in this dispensation.

Knowledge of God

We know that our Heavenly Father is a glorified, exalted personage who has all power, all might, and all dominion, and that he knows all things. We testify that he, through his Only Begotten Son, is the Creator of this earth and of worlds without number, all of which are peopled by his spirit children.

We testify that he is infinite and eternal and that he ordained the laws whereby his spirit children might have power to advance and progress and become like him.

Salvation in Christ

We know that salvation is in Christ; that he was the Firstborn Son of the Eternal Father; that he was chosen and foreordained in the councils of heaven to work out the infinite and eternal atonement; that he was born into the world as the Son of God; and that he has brought life and immortality to light through the gospel.

We believe with perfect surety that Christ came to ransom men from the temporal and spiritual death brought into the world by the fall of Adam and that he took upon himself the sins of all men on condition of repentance.

We testify that the gospel of Jesus Christ is the plan of salvation; and that through our Lord's atoning sacrifice all men shall be raised in immortality, to be judged by him according to the deeds done in the flesh; and that those who believe and obey the fullness of gospel law shall

be raised also unto eternal life in our Father's kingdom.

We believe it is by grace that we are saved after all that we can do, and that building upon the foundation of the atonement of Christ, all men must work out their salvation with fear and trembling before the Lord.

We proclaim that to gain salvation men must believe in the Lord Jesus Christ, repent of their sins, be baptized by immersion by one who has authority, receive the gift of the Holy Ghost by the laying on of hands, and then press forward with a steadfastness in Christ, keeping the commandments and enduring to the end.

Revealed in successive dispensations

We announce that this plan of salvation, this gospel plan, has been revealed to men in successive dispensations beginning with our father Adam, the first man; that it was known to Enoch and Noah, to Abraham and Moses; that it was proclaimed in plainness to the ancient inhabitants of the American continent; and that it is the same plan which was taught by Jesus and Peter and Paul, and the former-day saints who lived in the meridian of time.

And further—and this is exceedingly important where all men now living are concerned—we believe that following a long night of darkness, unbelief, and departure from the truths of pure and perfect Christianity, the Lord in his infinite wisdom has again restored to earth the fullness of the everlasting gospel.

The final dispensation

We know Joseph Smith is a prophet; that the Father and the Son appeared to him in the spring of 1820 to usher in this final gospel dispensation; that he translated the Book of Mormon by the gift and power of God; that he received keys and authority from angels sent for this very

purpose; and that the Lord revealed to him the doctrines of salvation.

We announce that The Church of Jesus Christ of Latter-day Saints is the kingdom of God on earth, the only place where men may come to learn the true doctrines of salvation and find the authority of the holy priesthood.

Personal witness available

We believe the Holy Ghost is a revelator and that he will bear testimony to honest people everywhere that Jesus Christ is the Son of God, that Joseph Smith is a prophet, and that this church is "the only true and living church upon the face of the whole earth." (D&C 1:30.)

There is no need for anyone to remain in darkness; the light of the everlasting gospel is here; and every sincere investigator on earth can gain a personal witness from the Holy Spirit of the truth and divine nature of the Lord's work.

Peter said: "... God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted" by him (Acts 10:34-35), which means that the Lord will pour out his Spirit upon the faithful so they will know of themselves of the truths of this religion.

Testimony of the truth

Now, as one among you who has come to know, by the power of the Holy Ghost, that the Lord has restored his gospel and set up his kingdom again on the earth for the last time, I bear my testimony to the truth of these things.

I know that God lives; I know that Jesus Christ is the Only Begotten of the Father; and I know that Joseph Smith and his successors have been the instruments in the Lord's hands of making the blessings of heaven available to men on earth in this present day.

And I pray that the Lord's purposes on earth, both in and out of the

Church, may speedily be brought to pass; that he will bless his faithful Saints; and that the hearts of hosts of men who seek truth and whose hearts are right before the Lord may become inheritors with us of the fullness of the blessings of the restored gospel.

I say this in the name of the Lord Jesus Christ. Amen. ■

Immediately following President Smith's address, the Tabernacle Choir sang the following two numbers: "For the Beauty of the Earth," and "Come Unto Jesus."

President N. Eldon Tanner

For the benefit of the television and radio audience who have just joined with us, we are gathered in the historic

Mormon Tabernacle on Temple Square in this first session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints. President Joseph Fielding Smith, President of the Church, has just spoken to us.

The Tabernacle Choir with Richard P. Condie directing and Alexander Schreiner at the organ, will sing: "Gloria."

Following the singing, President Spencer W. Kimball, Acting President of the Twelve, will speak to us.

The anthem, "Gloria," was rendered by the Tabernacle Choir.

President N. Eldon Tanner

President Spencer W. Kimball, Acting President of the Quorum of the Twelve Apostles, will now address us.

President Spencer W. Kimball

Acting President of the Council of the Twelve

Beloved brothers and sisters and friends, I fully subscribe to all that President Smith has just said, and I testify that he is God's prophet upon the earth today.

History repeats itself, and we need only return to the past to learn the solutions for the present and the future. The Corinthians seem to have been troubled by the same conflicting messages we hear in our own time. Paul told them:

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

"... for ye shall speak into the air.

"There are ... so many kinds of voices in the world, and none of them is without signification." (1 Cor. 14:8-10.)

Paul's impressive voice

Paul's was an impressive voice, powerful and strong, never silenced in all the interim centuries.

There are voices all about us. Some are harsh and raucous, others sweet and penetrating.

Paul's revelations included visions of these latter days. His voice is saying:

"... in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats. . . ." (1 Tim. 4:1.)

Rasping voices

Voices again! Rasping voices proclaiming "doctrines of devils," saying there is no sin; there is no devil; there is no God. Saying that we will "eat, drink, and be merry" like the antediluvians who never believed that the flood would really come.

Many voices of seducing spirits advocate carnal pleasures and unrestrained physical satisfactions. Our world is now much the same as it was in the days of the Nephite prophet who said: "... if it were not for the prayers of the righteous ... ye would even now be visited with utter destruction. ..." (Al. 10:22.) Of course, there are many many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction.

Perilous times

We are living in the last days, and they are precarious and frightening. The shadows are deepening, and the night creeps in to envelop us.

The clear voice of Paul:

"... in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous ... blasphemers, disobedient to parents ... unholy,

"Without natural affection ... incontinent, ...

"... lovers of pleasures more than lovers of God." (2 Tim. 3:1-4.)

A prominent columnist wrote of our day: "One thing is certain. We shall be given no centuries for a leisurely and comfortable decay. We have an enemy now—remorseless, crude, brutal and cocky ... [who believes] that we are in an advanced state of moral decline ... [and] ripening for the kill." (Jenkin Lloyd Jones, *Human Events*, November 24, 1961.)

Sin rampant

Recently people on the street responded to the question "Is

chastity outmoded?" The answers: "Morals have changed; virginity is on the way out. Love is in." "Virgins are really weird." "There are few people these days who are virtuous." One girl said, "Chastity is outdated because in these enlightened days, people are freer."

Yes: Free to commit sin; free to break laws. Free to contract VD. Free to shorten life; free to deny God; free to be free of all real freedoms.

We see our world sinking into depths of corruption. Every sin mentioned by Paul is now rampant in our society.

Men and women are "lovers of their own selves." They boast in their accomplishment. They curse. They blaspheme. Another sin is disobedience of children to parents and parents' disobedience to law. Many are without the natural affection, which seems to be eroding family life as they seek to satisfy their own selfish wants.

There are said to be millions of perverts who have relinquished their natural affection and bypassed courtship and normal marriage relationships. This practice is spreading like a prairie fire and changing our world. They are without "natural affection" for God, for spouses, and even for children.

Need for self-restraint

Paul speaks of continence—a word almost forgotten by our world. Still in the dictionary, it means self-restraint, in sexual activities especially. Many good people, being influenced by the bold spirit of the times, are now seeking surgery for the wife or the husband so they may avoid pregnancies and comply with the strident voice demanding a reduction of children. It was never easy to bear and rear children, but easy things do not make for growth and development. But loud, blatant voices today shout "fewer children" and offer the Pill, drugs, surgery, and even ugly abortion

to accomplish that. Strange, the proponents of depopulating the world seem never to have thought of continence!

Libraries are loaded with books with shocking pictures, showing people how to totally satisfy their animal natures, but few books are found on the self-control of continence. With a theory that "life is for sex," every imagination of the minds of men devises ways to more completely get what they call "sexual fulfillment," which they demand at the expense of all else—family, home, eternal life. There should be from press and lecture platform and pulpit deep and resounding voices urging man to rise above the carnal and rest his mind on things clean and sacred.

Paul preached continence and self-mastery. He practiced it, being years in the mission field. Was that not his meaning when he said:

"For I would that all men were even as I myself. . . .

" . . . It is good for them if they abide even as I." (1 Cor. 7:7-8.)

"But I keep under my body, and bring it into subjection. . . ." (1 Cor. 9:27.)

Lovers of pleasure

Paul speaks of "lovers of pleasure more than lovers of God." Does that not describe the wanton sex permissiveness of our day?

Paul speaks of those who "creep into houses, and lead captive silly women laden with sins, led away with divers lusts." (2 Tim. 3:6.)

Immorality seems to now receive the wink of approval of the once honorable people. Debauchery never gave birth to good of any kind, and Paul said: "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.) But now comes a heavenly voice. "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:24.)

Voices of the learned

Many voices, loud and harsh, come from among educators, business and professional men, sociologists, psychologists, authors, movie actors, legislators, judges, and others, even some of the clergy, who, because they have learned a little about something, seem to think they know all about everything.

This egotism and pride is prompted by the cunning father of lies. Hear the voice of a Nephite prophet describing their acceptance of the "cunning plan of the evil one":

" . . . to be learned is good if they hearken unto the counsels of God." (2 Ne. 9:29.)

" . . . When they are learned they think they are wise . . . supposing they know of themselves, wherefore, their wisdom is foolishness. . . . And they shall perish." (2 Ne. 9:28.)

Peter's sure voice

Peter's voice was sure when he called the evil ones brute beasts who would perish in their own corruption. He called them "spots . . . and blemishes, sporting themselves with their own deceivings," "having eyes full of adultery"; "beguiling unstable souls." He speaks of their "lusts of the flesh, through much wantonness"; and those who return to their sin after having been cleansed he likens to the dog returning to its vomit and the sow that has been washed returning to her wallowing again in the mire. (See 2 Pet. 2:13-22.)

Sustaining Peter comes the voice of Paul to Titus:

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:15-16.)

Voices perpetuating falsehood

Much has been said about the frustration of youth. While we can hardly justify their eccentricities and disobedience and their apparent loss of faith, perhaps part of the blame for their frustrations can be laid at the feet of those parents who gave them an example of disobeying both government and God's laws.

Certainly, some blame can be attached to the voices from lecture platforms, editorial rooms, or broadcasting stands, and even from the pulpit.

Such voices may have to answer for their perpetuating falsehood and their failure to give true leadership in combating evil. ". . . as with the people, so with the priest. . . ." (Isa. 24:2.) The term *priest* is here used to denote all religious leaders of any faith. Isaiah said: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5.) From among the discordant voices we are shocked at those of many priests who encourage the defilement of men and wink at the eroding trends and who deny the omniscience of God. Certainly these men should be holding firm, yet some yield to popular clamor.

"Situation ethics"

I give some quotes from the press: "Many churchmen are reluctant to give a definite yes or no to marijuana." "It depends upon circumstances." (*Time*, August 16, 1968.)

They have developed "situation ethics," which seem to cover all sins.

Other religious leaders are saying: "... precise rules of Christian conduct should not necessarily apply to problems of sexuality." (London—British Council of Churches.)

In contrast hear the strong voice of a prophet. Peter prophesied:

"But there were false prophets also among the people, even as there shall

be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. . . .

"And many shall follow their pernicious ways. . . ." (2 Pet. 2:1-2.)

Voices for perverted practices

Only this month the press quoted the retired head of a populous church proposing "revival of old-style betrothals which would permit young unmarried couples to sleep together with the church's blessing," and "it would not be regarded in the moral sense as fornication."

And now, the voice of a commentator: "Recently, the screen industry solemnly announced that henceforth perversion and homosexuality would no longer be barred from the screen. . . . We are drowning our youngsters in violence, cynicism and sadism piped into the living room. . . ." (Jenkins Lloyd Jones.)

Quoting from fairly recent publications: "The _____ church conference today approved recommendation that homosexuality between consenting adults should no longer be a criminal offense. . . ."

The voice from a much-read magazine: "... a group of _____ ministers in San Francisco thinks the churches ought to drop their strictures against homosexuals. . . ."

It was reported that groups of ministers and their wives attended a party given by homosexuals and lesbians to raise funds for the perversion program. The magazine quoted: "... that all Bay area schools would have to close down immediately if all homosexuals currently working in the school systems were discovered and in keeping with state law, dismissed." (*Newsweek*, February 13, 1967.)

The minister quoted is reported to have said: "... two people of the same sex can express love and deepen that love by sexual intercourse." (*Ibid.*)

Those are ugly voices—they are loud and raspy.

Call to repentance

Why do we speak in this vein? Why do we call to repentance when there are such pleasant subjects? It is because someone must warn the world of its doom if life does not change directions.

We remember Pope's verse:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

(Alexander Pope, "Essay on Man," Epistle II, line 135.)

Some voices must cry out against them. Ours cannot remain silent.

To the great Moses these perversions were an abomination and a defilement, worthy of death. To Paul it was unnatural, unmanly, ungodly, and a dishonorable passion of an adulterous nature and would close all the doors to the kingdom.

Frustrated youth

When parents are indiscriminate in their sex behavior and when writers, authors, religious leaders, and others condone such transgression, how can we save from the darkness the bewildered, frustrated youth searching for an example, a hitching post, and something right in which to believe—a safe harbor.

"The group that tolerates sexual anarchy is endangering its very survival," says sociologist Sorokin.

One prominent voice booms out that there are many steeped edifices in which the word *sin* has not been mentioned for a long time, and a preachment against it cannot be remembered.

A voice of authority

In direct contrast to the permissive voices above comes a voice of authority from the Lord's church:

"... Man is a biological unit,"

said President J. Reuben Clark, Jr., "an animal, but he is more than this, he is the temple of an immortal spirit; that spirit can be defiled by the flesh, and defilement comes when the laws of chastity are violated.

"Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute.

"... the family relationship continues through eternity. It is the loftiest and most sacred human relationship we know." (*Conference Report*, October 1938, p. 137.)

The First Presidency speaks

The voice of the First Presidency of The Church of Jesus Christ of Latter-day Saints in unmistakable terms warns:

"... sexual sin—the illicit sexual relations of men and women—stands in its enormity, next to murder. The Lord has drawn no essential distinctions between fornication, adultery, and harlotry or prostitution. Each has fallen under his solemn and awful condemnation. . . . [Such cannot] . . . escape the punishments and the judgments which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day."

Then speaking of those who condone and justify evil whether from press or microphone or pulpit, they continue:

"They who would palliate this crime and say that such indulgence is but a sinless gratification of a normal desire, like appeasing hunger and thirst, speak filthiness with their lips. Their counsel leads to destruction; their wisdom comes from the father of lies." (*Message of the First Presidency to the Church, Improvement Era*, November 1942, page 686.)

Man, the temple of God

Then comes the vibrant voice of Paul again:

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

And the voice of Deity: "I am Jesus Christ; . . .

"I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life." (D&C 19:24-25.)

Sex involvement outside of marriage locks doors to temples and thus bars the way to eternal life.

The unchangeable truth

We extend to every listener a cordial invitation to come to the watered garden, to the shade of pleasant trees, to the unchangeable truth.

Come with us to sureness, security, consistency. Here the cooling waters flow. The spring does not go dry.

Come listen to a prophet's voice and hear the word of God.

The Lord does not change. He is the same yesterday, today, and forever. His church stands firm and unchangeable. Sin will not be tolerated, but sincere repentance will be rewarded with forgiveness.

The Lord who suffered for us says:

"... I command you to repent . . . lest . . . your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

"For behold, I God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent, they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore. . . ." (D&C 19:15-18.)

May the voices of the Lord's servants prevail, I pray in the name of Jesus Christ. Amen. ■

The Tabernacle Choir sang the song, "The Palms," followed by the hymn, "I Stand All Amazed."

President N. Eldon Tanner

President Spencer W. Kimball, Acting President of the Twelve, has just spoken to us. He was followed by the singing of "The Palms" and "I Stand All Amazed" by the Tabernacle Choir.

Following a brief organ interlude, the congregation will please stand and join with the Choir in singing "I Know That My Redeemer Lives."

Following an organ interlude, the congregation sang the hymn, "I Know That My Redeemer Lives."

President Tanner

For the benefit of the television and radio audience who have just joined us, we again announce that we are gathered in this historic Tabernacle on Temple Square in Salt Lake City, Utah, in the first session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

Elder Marvin J. Ashton, Assistant to the Twelve, will now address us.

Elder Marvin J. Ashton

Assistant to the Council of the Twelve

The past few days my thoughts have turned repeatedly to that great message of strength, "... for I, the Lord, love him [Hyrum Smith] because of the integrity of his heart, and because he loveth that which is right before me. . . ." (D&C 124:15.) What a blessing it is to be one who loves that which is right.

The highway of compromise

There seems to be a tendency among many of us in our society today to live by compromise, rationalization, comparison, and self-justification. Love of right has been replaced by love of acceptance and convenience. Some mistakenly think the pathway of safety is somewhere between the path of righteousness and the road to destruction. Others seem to have convinced themselves that the way to perfection is reached by traveling the highway of compromise.

The other day a mother referred to the conduct of her college-age son with a mild tone of satisfaction when she said, "He may not do any studying, but at least he isn't participating in campus riots." An inmate of a prison, being confined because of a burglary sentence, seemed to have a ring of status in his voice when he pointed to another prisoner and said, "At least I'm not as bad as that guy. He's in here for second degree murder." A shoplifter seemed to feel she was only mildly dishonest because she was caught taking a hat while others have been convicted of stealing dresses. What kind of thinking is exhibited when someone is heard to say, "I may burn up a couple of packages of cigarettes a day, but I'm not on drugs?"

Pressures to conform

The pressures of the world upon the young and old alike to conform

and experiment are real and mounting. Many of us are startled today when we are made aware of the fact that there are drug users even among the twelve- to thirteen-year-old group. What should be more shocking are the tactics being used to talk our youth into trying drugs. I have learned from youth who are entangled in this vicious pastime that approaches such as the following are being widely used: "Drugs are a fun escape from the lousy world in which you must live," "Drugs are a friend to the lonely," "Drugs will give you that mature and self-sufficient image so much desired," "Drugs are a people substitute."

I wish to declare, with all the forcefulness I possess, that these damaging approaches are of the evil one. Young people are being led to believe that the "trips" drugs take them on are the safe, "in" way to travel between pious righteousness and destruction.

Drugs are causing many of our young people to drop out before they start. Drugs rob an individual of his sense of values. Drug-tampering youth are playing copycat in a subculture element.

Focus on cause of problems

May I recommend, as we look at drug abuse or other social problems, that we focus on the cause rather than the symptoms.

When a youth asks the question of himself or a friend, "Why shouldn't I take drugs?" he is very possibly asking the wrong question. What he may really want to know and need to know is "Why should I want to take any kind of a stimulant or depressant at all? What is there in my life that I am unhappy enough about to want to escape into a diabolic world of illusion?" If we as parents and friends

advise our youth that drugs are bad, evil, and immoral, and yet we do not try to understand why our youth turn to this evil substitute for reality, then the drugs themselves become the issue and not the symptom of the greater issue of unhappiness. We need to know why our loved ones want to run from their present life to the unknown yet dangerous life of addiction. What causes a strong, lovely, vibrant young person to allow a chemical to control his or her behavior? What is there at home, school, work, or church that is so uncomfortable that an escape seems necessary?

Stability in the home

If we were not faced with the evils of marijuana, LSD, speed, and heroin, we would be faced with some other type of escape mechanism, because some of us as brothers, sisters, parents, friends, and teachers have not yet been able to reach our youth in such a way as to give them the confidence and love they seek. Some of us are not providing the stability in the home, the respect, and the care that every person needs. They need more than Church upbringing—they need a loving home life.

Where better can we teach our young people a love for the right than in a happy home situation? Our young people will not want a "people substitute" if we provide a home atmosphere with loving personal relationships, where a mother, father, sisters, and brothers really care.

Parents, let's make certain our youth are not continually exposed to the idea that the stresses of daily life require chemical relief. Factual information about drugs should be constantly stressed rather than attempts to frighten or shame. We must try to rear our children so that they are neither deprived of affection nor spoiled. We must give our children responsibilities according to their capabilities and never overprotect

them from the difficulties they will encounter. As sure as some adults—mothers and fathers—continue to sow the wind, they will reap the tornado. Let us more firmly entrench ourselves in the true purposes of family life and sow oneness and reap joy.

God's ways bring happiness

When temptations and challenges come there will be painful, trying times not only for our youth but also for their parents. Yet then, more than ever, it is imperative that there be love, understanding, and acceptance in the home so our youth can learn that only steadfast pursuit of God's ways will bring a rich, happy life.

It is time for us to reaffirm the great truth that God's paths are straight. They not only provide safety, but they also lead to happiness and eternal progression.

Staying on straight paths

Speaking of staying on the straight paths, I will never forget an experience I had with a friend in central Utah a few years ago. He had for his hobby mountain lion hunting. With other associates, dependable horses, guns, and well-trained dogs, he would seek to track the lions down, or tree them for capture. One day when I visited his place of business, he had a full-grown hunting dog tied to one of his sheds. "Isn't he a beauty!" I commented. He responded with "He's got to go. I can't be bothered with him." "What's the problem?" I continued.

"Since he was a pup, I have trained him to track lions. He knows what I expect. The last time we were out on a three-day hunt, he took off after a deer, then a coyote, and finally some rabbits, and was gone the best part of a full day. He knows he must stay on the trail of the lion to be one of mine. Our business is mountain lions. Yep, he's for sale pretty cheap."

How often are we led from the right track by distractions like drugs

that cross our paths? Do we sometimes seek the available "rabbit" when the big game is available up the path?

Severity of drug problem

The drug problem is severe today, and the Church is deeply concerned. Families, parents, and Church officers should do all possible to prevent or treat these evils. The rise of drug use is almost a subsociety within the larger worldwide society. People, young and old, who are part of the drug scene tend to adopt unusual dress, hair styles, and other mannerisms which set them apart. But unless they become offensive or unacceptable by reason of extreme behavior, we do only harm by rejecting them from our meetings and general fellowship. It is hoped that we will avoid the pitfall of giving excessive publicity to wrongdoers at the expense of the majority who live virtuous lives.

At the same time, we must not react with panic to what is a symptom of greater illness. In fact, there are indications that we have saturated the youth in and out of the Church with information on drugs. We have unintentionally taught them how and where to obtain drugs by our massive campaigns.

Church support

The Church recognizes and supports the efforts of reputable people and organizations who are attempting to combat and treat drug problems. Bishops and other priesthood leaders should help drug users find resources of cure and rehabilitation.

When people are curious and tampering with drugs, we should help to strengthen their homes and personal lives through warm, loving reeducation around basic gospel principles. Our youth are looking for purposeful leadership. We need to lead the lost back from where they are. We must teach the others to continue to choose the right and stay on His paths.

May I reiterate that while drugs

are a most serious problem, and while the Church is a flexible instrument in the Lord's hands, we must not be diverted from our eternal and most effective course by problems that, though serious, are only symptoms of greater ills.

Love for the right

Lofty standards of behavior will always be based upon a love for the right. Wickedness in any form will never lead to happiness. We must be aware of those who would have us believe there is no heaven, there is no hell, and that the only road to happiness is marked with compromise and convenience. Satan is real and he is effective. Drug abuse is one of his tools. He would throw men down, and by his cunning he would have all mankind strangers to God. Let us not be deceived. God lives, and through him and with him we can accomplish all things. We must not permit ourselves to become entangled in the sin of drugs or the sin of compromising our standards, but rather we must learn to avoid all the ways of Satan.

Our Heavenly Father is so concerned that we do right that he will bless each of us with a sign, if we will ask his counsel. Do we realize that the Lord has promised us a physical manifestation if we but ask him to direct us in the right? In the ninth section of the Doctrine and Covenants, verse 8, we have this commitment from the Lord:

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right."

The Lord's help promised

Brothers and sisters, we compromise our blessings, we rationalize ourselves out of the sure and safe way, when we do not ask our God to guide us in the decisions that are part of our daily lives.

The Lord has promised that he will help us in our pursuit of happiness if we will trust in him and follow his path. The abundant life will be ours if we rely on his strength. If we will magnify the priesthood we hold and share our talents every day, Satan will have no power over us, and our Heavenly Father's strength will make all righteous things possible. Ammon, in his comments to his brother Aaron in the twenty-sixth chapter of Alma, verse 12, points to a way of life that brings security: "Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; . . . for which we will praise his name forever." All we need to do to enjoy eternal, happy lives is to live the gospel of Jesus Christ.

Failure when we give up

Following one of our recent general conference sessions, a troubled mother approached me and said, "I need to know what is meant by the statement, 'No success can compensate for failure in the home.'" Knowing a little of the burdens this friend of mine carries in her mind and heart because of a rebellious, wayward daughter, I shared this meaning with her: I believe we start to fail in the home when we give up on each other. We have not failed until we have quit trying. As long as we are working diligently with love, patience, and long-suffering, despite the odds or the apparent lack of progress, we are not classified as failures in the home. We only start to fail when we give up on a son, daughter, mother, or father.

There is a way back

A few days ago, I had the pleasurable assignment of visiting some of our Lamanite friends in Supai, at the base of the Grand Canyon, in Arizona. While on the canyon trails, I

had the opportunity of visiting with some hippie-type young people who had traveled to that secluded area in their search for escape. Drugs and a basic desire to get away from everyone and everything, according to their own admissions, prodded them on to this area and yet other areas when this one becomes routine. "No one cares about us, and frankly, we don't care about the establishment" is the message they left with me; however, I assure you these were not the exact words they used. As I told one young man, and I share this same thought with our other young friends who are at present involved in the drug habit, "As surely as you can walk out of this Grand Canyon in three to four hours with all of your worldly possessions strapped to your back, you can walk out on this drug habit. There are a lot of us who care about you and would like to help you back up the trail to the main highway."

To our young friends and bewildered parents caught in the vicious grip of drug abuse and its heartaches, we declare to you that there is a way back. You can make it. There is hope.

Pathways of safety

I bear witness to you this day that a love for that which is right will bring us our Heavenly Father's strength and protection. In his paths we will find security. My prayer is that we will have the desire in our hearts to earnestly seek the pathways of safety from evils such as drugs by honestly keeping all of his commandments.

As we unitedly work to help our youth in combatting and avoiding all of the temptations of the day, may we be reminded, ". . . let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God." (Jas. 1:19-20.) I pray for our Heavenly Father to help us teach and love that which is right, in the name of Jesus Christ. Amen. ■

Following Elder Ashton's talk, the Tabernacle Choir sang "By Babylon's Wave," and "Come, Come, Ye Saints."

President N. Eldon Tanner

Elder Marvin J. Ashton, Assistant to the Twelve, has just spoken to us, and the Tabernacle Choir has sung "By Babylon's Wave," and "Come, Come, Ye Saints."

Following a brief organ interlude,

Elder Ezra Taft Benson of the Council of the Twelve, will be our concluding speaker.

An organ interlude was played by Alexander Schreiner, Tabernacle Organist.

President Tanner

Elder Ezra Taft Benson of the Council of the Twelve Apostles will be our concluding speaker.

Elder Ezra Taft Benson

Of the Council of the Twelve

My brothers and sisters—seen and unseen throughout the world: I thus address you on this solemn, yet joyful, occasion because of my conviction, supported by holy scripture, that we are all in very deed brothers and sisters, children of the same Heavenly Father in the spirit.

Man an eternal being

We are eternal beings. We lived as intelligent spirits before this mortal life. We are now living part of eternity. Our mortal birth was not the beginning; death, which faces all of us, is not the end.

"Our birth is but a sleep and a forgetting;

The soul that rises with us, our life's star,

Hath had elsewhere its setting.

And cometh from afar;

Not in entire forgetfulness,

And not in utter nakedness,

But trailing clouds of glory do we come

From God, who is our home."

—William Wordsworth
"Intimations of Immortality."

Man essentially good

As eternal beings, we each have in us a spark of divinity. And, as one who

has traveled over much of this world, on both sides of the iron curtain, I am convinced that our Father's children are essentially good. They want to live in peace, they want to be good neighbors, they love their homes and their families, they want to improve their standards of living, they want to do what is right, they are essentially good. And I know that God loves them.

And as his humble servant, I have in my heart a love for our Father's children. I have met them in so-called high places and low. I have visited with them in their homes, in their fields, on their small farms, in their shops, on the highways of the earth, and in the air. I have had the privilege of meeting with them in large and small meetings, worshiping with them in their churches, including a small Baptist chapel filled to overflowing in Moscow, Russia.

Again I say, our Father's children, my brothers and sisters, are essentially good. I know the Lord loves them. And as his humble servant, I have love in my heart for them. May God bless you wherever you are and be close to you, as he can and will through his spirit.

Gratitude for Master's ministry

Yes, as we travel through this topsy-turvy, sinful world, filled with temptations and problems, we are humbled by the expectancy of death, the uncertainty of life, and the power and love of God. Sadness comes to all of us in the loss of loved ones. But there is gratitude also. Gratitude for the assurance we have that life is eternal. Gratitude for the great gospel plan, given freely to all of us. Gratitude for the life, teachings, and sacrifice of the Lord Jesus Christ, whose resurrection we will commemorate in the immediate days ahead.

Thank God for the life and ministry of the Master, Jesus the Christ, who broke the bonds of death, who is the light and life of the world, who set the pattern, who established the guidelines for all of us, and who proclaimed:

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:25-26.)

Everett Dirksen's response

"If a man die, shall he live again?" asked Job, the prophet, anciently. (Job 14:14.) My good friend Senator Everett Dirksen, shortly before his death, responded impressively to Job's question in these words: "What mortal being, standing on the threshold of infinity, has not pondered what lies beyond the veil which separates the seen from the unseen?"

"What mortal being, responding to that mystical instinct that earthly dissolution is at hand, has not contemplated what lies beyond the grave?"

"What mortal being, upon whom has descended that strange and serene resignation that life's journey is about at an end, has not thought about that eternal destination and what might be there?"

"Centuries ago the man Job, so long blessed with every material

blessing, only to find himself sorely afflicted by all that can befall a human being, sat with his companions and uttered the timeless, ageless question, 'If a man die, shall he live again?' In the Easter Season, when all Christendom observes the Resurrection and seeks answers to many questions, there in the forefront is the question raised by Job, 'If a man die, shall he live again?'

"If there be a design in this universe and in this world in which we live, there must be a Designer. Who can behold the inexplicable mysteries of the universe without believing that there is a design for all mankind and also a Designer? . . .

"If a man die, shall he live again?' Surely he shall, as surely as day follows night, as surely as the stars follow their courses, as surely as the crest of every wave brings its trough." (U.S. News & World Report, November 8, 1965, p. 124.)

Life is eternal

Yes, life is eternal. We live on and on after earth-life, even though we oftentimes lose sight of that great basic truth.

Our affections are often too highly placed upon the paltry perishable objects. Material treasures of earth are merely to provide us, as it were, room and board while we are here at school. It is for us to place gold, silver, houses, stocks, lands, cattle, and other earthly possessions in their proper place.

Yes, this is but a place of temporary duration. We are here to learn the first lesson toward exaltation—obedience to the Lord's gospel plan.

Yes, there is the ever expectancy of death, but in reality there is no death—no permanent parting. The resurrection is a reality. The scriptures are replete with evidence. Almost immediately after the glorious resurrection of the Lord, Matthew records:

"And the graves were opened; and

many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

The apostle John on the Isle of Patmos "saw the dead, small and great, stand before God" (Rev. 20:12.) And so we may quote on and on from holy writ, ancient and modern.

The spirit world

The spirit world is not far away. Sometimes the veil between this life and the life beyond becomes very thin. Our loved ones who have passed on are not far from us. One great spiritual leader asked, "But where is the spirit world?" and then answered his own question. "It is here." "Do [spirits] go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity." ". . . when the spirits leave their bodies they are in the presence of our Father and God; they are prepared then to see, hear and understand spiritual things. . . . If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes. . . ." (Brigham Young, in *Journal of Discourses*, vol. 3, pp. 367-69.)

Yes, life is eternal, so:
 "What though the skies seem dark to-day,
 Tomorrow's will be blue;
 When every cloud has cleared away
 God's providence shines through."
 (Author Unknown)

The meaning of death

What is death like? Here is a simple incident as told by Dr. Peter Marshall, chaplain of the United States Senate:

In a certain home, a little boy, the only son, was ill with an in-

curable disease. Month after month the mother had tenderly nursed him, but as the weeks went by and he grew no better, the little fellow gradually began to understand the meaning of death and he, too, realized that soon he was to die. One day his mother had been reading the story of King Arthur and the Knights of the Round Table, and as she closed the book the boy lay silent for a moment, then asked the question that had been laying on his heart. "Mother, what is it like to die? Mother, does it hurt?" Quick tears filled her eyes. She sprang to her feet and fled to the kitchen, supposedly to go get something. She prayed on the way a silent prayer that the Lord would tell her what to say, and the Lord did tell her. Immediately she knew how to explain it to him. She said as she returned from the kitchen, "Kenneth, you will remember when you were a little boy, you would play so hard you were too tired to undress and you tumbled into your mother's bed and fell asleep. In the morning you would wake up and much to your surprise, you would find yourself in your own bed. In the night your father would pick you up in his big strong arms and carry you to your own bedroom. Kenneth, death is like that; we just wake up one morning to find ourselves in the room where we belong because the Lord Jesus loves us." The lad's shining face looked up and told her there would be no more fear, only love and trust in his heart as he went to meet the Father in heaven. He never questioned again and several weeks later he fell asleep, just as she said. That is what death is like. (See Catherine Marshall, *A Man Called Peter* (New York: McGraw Hill, 1951), pp. 272-73.)

The resurrection of Jesus Christ

Yes, life is eternal. Death is not the end. It is most fitting at this Easter time that our thoughts be turned

to that most glorious event, the resurrection of the Lord Jesus Christ.

As I have gratefully testified many times—

I know that Jesus is the Christ—the Savior and Redeemer of the world—the very Son of God. He was born the Babe of Bethlehem. He lived and ministered among men. He was crucified on Calvary. On the third day he rose again.

To the sorrowful, inquiring women at the tomb the angels proclaimed: “. . . Why seek ye the living among the dead? He is not here, but is risen. . . .” (Luke 24:5-6.) There is nothing in history to equal that dramatic announcement. “He is not here, but is risen.”

Impact of Jesus' life

No other single influence has had so great an impact on this earth as the life of Jesus the Christ. We cannot conceive of our lives without his teachings. Without him we would be lost in a mirage of beliefs and worship, born in fear and darkness where the sensual and materialistic hold sway. We are far short of the goal he set for us, but we must never lose sight of it; nor must we forget that our great climb toward the light, toward perfection, would not be possible except for his teachings, his life, his death, and his resurrection.

May God hasten the day when people everywhere will accept his teachings, his example, and his divinity; yes, when they will accept as a reality his glorious resurrection, which broke the bonds of death for all of us.

Accepting and living gospel

Yes, we must learn and learn again that only through accepting and living the gospel of love as taught by the Master and only through doing his will can we break the bonds of ignorance and doubt that bind us. We must learn this simple, glorious

truth so that we can experience the sweet joys of the spirit now and eternally. We must lose ourselves in doing his will. We must place him first in our lives. Yes, our blessings multiply as we share his love with our neighbor.

To the extent that we stray from the path marked out for us by the Man of Galilee, to that extent we are failing in our individual battles to overcome our worlds. But we are not without his help. Again and again he told his disciples, and all of us, “Let not your heart be troubled. . . .”

“If ye shall ask any thing in my name, I will do it.”

“I will not leave you comfortless. . . .”

“Peace I leave with you, my peace I give unto you. . . .” (John 14:1, 14, 18, 27.)

We feel his comforting spirit in the sweet prayer of a child and the quiet abiding faith of all who have let his gospel permeate their lives. What a priceless gift it is that we can know him through our own prayers and through the sacred and solemn testimonies of those who have seen him, known him, felt his presence.

Witness of Jesus Christ

My brothers and sisters, on the threshold of Easter morning more than nineteen hundred years after his resurrection, I give you my solemn witness and testimony that I know that Jesus the Christ lives. He was in very deed raised from the dead, as we shall be. He is the resurrection and the life.

He appeared unto many in the Old World after his resurrection.

And according to modern scriptures, sacred to me, he spent three glorious days, before his ascension, with his “other sheep” here in America—the New World. And he lives today.

I quote from a vision given to the Prophet Joseph Smith and his associate Sidney Rigdon, February 16, 1832:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

Yes, my friends, Jesus is the Christ. He lives. He did break the bonds of death. He is our Savior and Redeemer, the very Son of God.

And he will come again, as the Holy Bible proclaims: "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

Appearance to Joseph Smith

Yes, this same Jesus has already come to earth in our day. The resurrected Christ—glorified, exalted, the God of this world under the Father—appeared to the boy Joseph Smith in 1820. This same Jesus who was the God of Abraham, Isaac, and Jacob, the God of Moses, the Creator of this earth, has come in our day. He was introduced by the Father to Joseph Smith in these words: "*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

The appearance of God the Father and his Son Jesus Christ to the boy prophet is the greatest event that has occurred in this world since the resurrection of the Master. As the restored Church of Jesus Christ, we humbly and gratefully bear this witness to all men. This message is a world message. It is the truth, intended for all of our Father's children. Some three million members of the Church throughout the world bear this solemn testimony.

Messengers of truth

Today thousands of faithful missionaries throughout the nations freely carry this all-important message to the world. Jesus is the Christ, the Savior of mankind, the Redeemer of the world, the very Son of God. He is the God of this world, our advocate with the Father.

Today twenty thousand missionary-messengers of truth and the three million members of The Church of Jesus Christ of Latter-day Saints—the Mormon Church—bear witness that God has again spoken from the heavens, that Jesus Christ has appeared again unto man, that the resurrection is a reality.

Today I testify to the truth of the message which they bear and add my solemn witness, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Ezra Taft Benson of the Council of the Twelve Apostles, as our concluding speaker.

All of the General Authorities are in attendance at this morning's session except President Hugh B. Brown, who is listening to and watching the proceedings in his room in the hospital. I visited him yesterday. He sends his love and blessings to all assembled and to all who are listening in. He hopes it will be possible for him to be with us in the concluding sessions Tuesday. We want him to know that we miss him, and are praying for his speedy and complete recovery.

We are most grateful for the warm response from the managers and operators of over 300 television and radio stations in offering their facilities as a public service to make the proceedings of this conference available to millions throughout many areas of the world.

These proceedings are being broadcast over stations in countries of

Latin America by means of satellite transmission.

Through special arrangements of the Armed Forces Radio and Television Network this session will be televised to bases of the Armed Forces throughout the Pacific and heard by radio in Vietnam.

We appreciate the attendance here of educators, national and local government officials, church officials, and all visitors and members who have attended this service this morning.

We shall conclude this session of the conference with the Tabernacle Choir singing "Of the Father's Love Begotten." Following the singing the benediction will be pronounced by Elder F. Enzo Busche, Regional Representative of the Twelve.

The song, "Of the Father's Love Begotten," was rendered by the Tabernacle Choir.

President N. Eldon Tanner

The benediction will be pronounced by Elder Enzo Busche. The conference will then be adjourned until 2:00 this afternoon.

Elder F. Enzo Busche, Regional Representative of the Twelve, pronounced the benediction.

The conference was adjourned until 2 o'clock p.m.

FIRST DAY

AFTERNOON MEETING

SECOND SESSION

The second session of the conference convened at 2 p.m. on Saturday, April 3, 1971.

President Joseph Fielding Smith presided and conducted the services.

A chorus from the Institutes of Religion at Idaho State College, Boise State College, College of Southern Idaho, and Treasure Valley Community College, Ontario, Oregon, furnished the choral music for this session.

Elder Roy M. Darley was at the organ.

President Smith made the following introductory statement:

President Joseph Fielding Smith

We extend to all cordial greetings and welcome to this second session of the 141st Annual Conference of

The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Salt Lake Tabernacle on Temple Square.

We deeply appreciate and thank the owners and operators of the radio and television stations for their co-operation in making possible such an extensive coverage of the proceedings of this conference.

During the past two days, the general officers and teachers of the Primary Association of the Church have been convened in their 65th Annual Conference. We have only praise and commendation for what these sisters are doing for the welfare and development of the children of the Church. We pray that the Lord will bless them for their devotion and loyalty.

Conference proceedings of this General Conference will be telecast by closed-circuit color television

in the Assembly Hall, and also in one of the auditoriums of the Salt Palace.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to over 170,000 men of the priesthood.

The music for this session will be rendered by the Institutes of Religion from Idaho State College, Boise State College, College of Southern Idaho and Treasure Valley Community College, Ontario, Oregon. Under the direction of Rodger Porter, with Roy M. Darley at the organ, we shall begin this service by the chorus singing, "King of Love My Shepherd Is."

The invocation will be offered by Elder Ben E. Lewis, former president of the Sharon East Stake.

The Institutes of Religion Chorus sang the hymn "King of Love My Shepherd Is."

The opening prayer was given by Elder Ben E. Lewis, former president of the Sharon East Stake.

President Smith

The Chorus, under the direction of Marjo Beckstead, will now sing, "For the Strength of the Hills," after which we shall hear from Elder Marion G. Romney of the Council of the Twelve.

The Institutes of Religion Chorus sang the hymn, "For the Strength of the Hills."

Elder Marion G. Romney

Of the Council of the Twelve

My beloved brothers and sisters and friends, I earnestly seek an interest in your faith and prayers. I particularly need the Spirit of the Lord today because I have decided to speak about his enemy, "Satan—The Great Deceiver."

You may be able to recall something of what I say by remembering a daughter's statement to her mother: "I cannot marry John because he does not believe in the devil," and mother's response: "Go ahead and marry him. You and I will change his mind on that question."

Reality of both God and Satan

A corollary to the pernicious falsehood that God is dead is the equally pernicious doctrine that there is no devil. Satan himself is the father of both of these lies. To believe them is to surrender to him. Such surrender has always led, is leading now, and

will continue to lead men to destruction.

Latter-day Saints know that there is a God. With like certainty, they know that Satan lives, that he is a powerful personage of spirit, the archenemy of God, of man, and of righteousness.

The reality of the existence of both God and the devil is conclusively established by the scriptures and by human experience.

Pre-earth council

Abraham's account of the great pre-earth heavenly council identifies both God and Satan as participators in that council. (Read Abr. 3.)

Marvelous and important is the knowledge revealed in that account—knowledge of things as they were in the distant past, concerning God the Father and his spirit children, and concerning his plans for the creation

of this earth. It refers to the gospel plan and identifies Christ and Satan.

Amplifying the truths revealed to Abraham, the Lord said to Moses: "That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (Moses 4:1.)

Satan's role in council

Old Testament prophets knew about Satan and his role in the great council. As though speaking directly to him, Isaiah said:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . .

". . . I will be like the most High.

"Yet thou shalt be brought down to hell, to the sides of the pit." (Isa. 14:12-15.)

In this last dispensation, the Lord has confirmed what he revealed in former dispensations concerning Satan's role in the great council. In September 1830 he said to the Prophet Joseph:

". . . the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency." (D&C 29:36.)

Rebellion against God

In February 1832 Joseph Smith and Sidney Rigdon testified that they saw in vision "that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son . . . was thrust down from the presence of God and the Son,

"And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning." (D&C 76:25-26.)

Joseph Smith succinctly summed up the great pre-earth controversy when he said:

"The contention in heaven was—Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him." (*Teachings of the Prophet Joseph Smith* [Deseret Book Co., 1968], p. 357.)

Satan thrust down

When Satan and those who followed him were "thrust down," they came to the earth.

During the vision given to Moses, the Lord said:

". . . because . . . Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down.

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4.)

Satan's temptations

Satan was in the Garden of Eden with Adam and Eve before the fall. Not only so, but he continued to tempt them and their children after they had been driven from the Garden. When Adam and Eve received the gospel they rejoiced in it, "blessed the name of God, and . . . made all things known unto their sons and their daughters.

"And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:12-13.)

From then until now Satan has been in the earth. We read in the Book of Job:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." (Job 1:6-7.)

In his diary for August 11, 1831, the Prophet wrote:

"... after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision." (*Documentary History of the Church*, vol. 1, p. 203.)

Satan totally evil

Satan is evil: totally and always. He ever seeks to defeat the gospel plan and "destroy the souls of men." (D&C 10:27.)

"... he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him." (Moro. 7:17.)

At the last supper just prior to his ordeal in Gethsemane, Jesus warned Peter: "Simon, Simon, ... Satan hath desired to have you, that he may sift you as wheat." (Luke 22:31.)

Satan is irrevocably committed to countering and overcoming the influence of the Spirit of Christ upon men. He is the representative, promoter, and advocate of that "opposition in all things" referred to by Lehi in his in-

structions to his son Jacob. (See 2 Ne. 2:11, 14-18.)

Devious methods

Satan's methods are various, devious, and countless.

"... by every possible means he seeks to darken the minds of men and then offers them falsehood and deception in the guise of truth. Satan is a skillful imitator, and as genuine gospel truth is given the world in ever-increasing abundance, so he spreads the counterfeit coin of false doctrine. ... [As] 'the father of lies' he has ... become, through the ages of practice in his nefarious work," such an adept "that were it possible he would deceive the very elect." (Joseph F. Smith in Daniel H. Ludlow, *Latter-day Prophets Speak* [Bookcraft, 1948], pp. 20-21.)

Frontal attacks against truth

At the opening of every dispensation he has made a frontal attack against the advent of truth. As already noted, he deceived the sons and daughters of Adam and Eve in the first gospel dispensation.

At the beginning of the Mosaic dispensation, "Satan came tempting him, saying: Moses, son of man, worship me." (Moses 1:12.)

In the days of Jesus, Satan attacked the Master himself. (See Luke 4:1-13.)

That Satan was present and contested the opening of this last dispensation, we learn from the Prophet's statement:

"... I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." (Joseph Smith 2:15.)

Satan's attack against the coming forth of the Book of Mormon is detailed in the tenth section of the Doctrine and Covenants.

Another evidence of the devil's

effort to thwart the spread of the gospel is Heber C. Kimball's account of Satan's attack upon the brethren who took the gospel to England in 1837. (Orson F. Whitney, *Life of Heber C. Kimball*, pp. 143-45.)

Reality of Satan

The general acceptance of Satan's declaration, "I am no devil, for there is none" (2 Ne. 28:22), accounts in large measure for the decadence in our deteriorating society.

We Latter-day Saints need not be, and we must not be, deceived by the sophistries of men concerning the reality of Satan. There is a personal devil, and we had better believe it. He and a countless host of followers, seen and unseen, are exercising a controlling influence upon men and their affairs in our world today.

Nephi's warning

An ancient American prophet, envisioning our day and observing what is going on, prophesied that if Satan is not checked, he will bring this generation to destruction. Addressing himself to our present situation, Nephi said:

"... the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day [that's today] shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps

them with his awful chains, from whence there is no deliverance." (2 Ne. 28:19-22.)

Tempo of campaign accelerated

Now I am not calling attention to these things to frighten, stampede, or discourage anyone. I refer to them because I know they are true, and I am persuaded that if we are to "conquer Satan, and . . . escape the hands of the servants of Satan that do uphold his work" (D&C 10:5), we must understand and recognize the situation as it is. This is no time for Latter-day Saints to equivocate.

Nor is it a time for us to panic. The difficulties of our times have not come upon us unawares. A hundred and forty years ago the Lord clearly revealed the tenor of our times. We know that as the second coming of the Savior approaches, the tempo of Satan's campaign for the souls of men is being and will continue to be accelerated. We know that the experiences of the intervening years will try men's souls.

God's purposes to roll on

We also know that God lives; that his "eternal purposes . . . shall roll on." We know that to qualify us to prevail against Satan and his wicked hosts, we have been given the gospel of Jesus Christ. We know that the Spirit of Christ and the power of his priesthood are ample shields to the power of Satan. We know that there is available to each of us the gift of the Holy Ghost—the power of revelation which embraces the gift of discernment by which we may unerringly detect the devil and the counterfeits he is so successfully foisting upon this gullible generation. Our course is clear and certain. It is to strictly obey the commandments of the Lord, as they are recorded in the scriptures and as they are being given by the living prophets.

In conclusion, I bear you my witness to the truth of the things I have

been calling to your attention in these remarks.

I know that God lives. Through my own experiences I have come to know of his Spirit and his power. I know also that Satan lives. I have detected his spirit and felt of his power—not to the extent as did the Prophet Joseph, but in like experience.

Satan shall be bound

I know that at the second advent of Christ, the signs of which are now mounting, "Satan shall be bound . . . [and] have no place in the hearts of the children of men." (D&C 45:55.)

I bear further witness to the truth of the Savior's prediction that at the time of his coming "they that are wise and have received the truth [that is, who have accepted the gospel], and have taken the Holy Spirit for their guide, and have not been deceived [by Satan and his powers]— . . . shall . . . abide the day [of His coming].

"And [that] the earth shall be given unto them for an inheritance; . . .

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:57-59.)

That we may take the Holy Spirit for our guide, recognize Satan, his representatives and their works, and not be deceived by them, to the end that we may be partakers of the promised blessings, I humbly pray, in the name of Jesus Christ, our Lord. Amen. ■

President Joseph Fielding Smith

We have just listened to Elder Marion G. Romney of the Council of the Twelve.

We shall now hear from Elder El-Ray L. Christiansen, Assistant to the Council of the Twelve. He will be followed by Elder S. Dilworth Young of the First Council of Seventy.

Elder El-Ray L. Christiansen

Assistant to the Council of the Twelve

My brothers and sisters, I am in complete harmony with every word that Elder [Marion G.] Romney has just said to us, and with that which was said in the meeting this morning by our prophet leader, and by those who followed him in speaking the truth of the everlasting gospel.

I desire now to speak, if I may, for a few minutes of a matter that concerns each and every one of us. This is a simple subject but it is one that bears our watching.

Be slow to anger

When Solomon declared: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32), he knew that individual spiritual development cannot be realized without self-discipline.

Someone has said, "The size of a man may be measured by the size of the things that make him angry." How true that is! To become upset and infuriated over trivial matters gives evidence of childishness and immaturity in a person.

We are constantly exposed to irritations as we mingle with others—and even when we are alone. How we react to these irritations is a reflection of our personalities and temperaments. It would seem reasonable to believe that in order to develop a healthy, pleasing personality and to become useful and an influence for good, one must avoid being easily provoked to anger. Not only would we show, thereby, more maturity, but we would also be able to resolve disturbing situations more intelligently, because seldom, if ever, is any good accomplished while per-

sons are in a rage. Anger does not contribute to good. It is a destroyer, not a builder.

Anger destroys sound judgment

Not only does intemperate anger affect us physically and mentally, in a negative way, but at the same time it also destroys wisdom and sound judgment. When we become upset, reason is suppressed, and anger rushes in. To make decisions while infuriated is as unwise and foolish as it is for a captain to put out to sea in a raging storm. Only injury and wreckage result from wrathful moments.

When anger rules, tempered judgment flees. Actually, the person who is composed has a distinct advantage over one who is angered. Somewhere I read this statement: "When one is in the right, he need not lose his temper; and when he is wrong, he cannot afford to."

Ungoverned anger is seen too often in daily life. President Spencer W. Kimball, in his excellent book *The Miracle of Forgiveness*, tells us in effect that anger is "a sin of thought" which, if not controlled, may be the forerunner of vicious and violent acts.

Anger against things

Anger against *things* is senseless indeed!

Because a wrench slips and we bruise our hand is no reason for throwing the wrench halfway across a wheat field. Having a flat tire on a busy downtown street will not be remedied by a tirade of words.

Anger against *things* is bad enough, but when it is directed against people and it flares up with white-hot fury and caustic words, we have the makings of tragedy! For example, let some selfish driver cut in too close in front of another car as he passes, and then let the offended driver fail to reduce his speed and angrily "tailgate," or do something else "to get even"; then a tragedy is in the making.

Calmness in family situations

Even in our families, situations may arise that could cause irritations. It is then that parents must be calm and exemplary. The man with an uncontrolled temper is like an undisciplined child—he expresses his emotions explosively or by sulking, and disregards the feelings of those about him. In the home, anger should be controlled and love should abound. When, in his most impressionable years, a child experiences ugly situations that result from uncontrolled tempers, when he hears unkind words exchanged between his father and mother, and when he sees contention crowd out an atmosphere of kindness and mutual respect—when these conditions make a child's environment, what chance has he to become refined and noble? The minds of children are like the sensitive plates of a photographer; they record every incident, good and bad. Our children may forget what is said, but they never forget that which they are made to feel.

Someone has said:

"Parents may tell
But never teach
Unless they practice
What they preach."

Appeal to parents

The words of President Brigham Young ring out to us. In regard to this, he said, in appealing to husbands and fathers on behalf of their wives and children: "Cease your anger, and sullenness of temper. . . . Do not get so angry that you cannot pray. . . ." (*Discourses of Brigham Young* [Deseret Book Co., 1941], pp. 268-69.)

And I think I have read somewhere where he also said, If you don't feel like praying together, get on your knees and pray until you do feel like it. I believe that is good counsel. (See *Discourses*, p. 46.)

A few years ago, President David O. McKay made this appeal to fathers

and mothers: "Never set an improper example before them [your children]. . . . Never let them hear a cross word. You should control yourself! He is a weak man who flies into a passion . . . whatever he may be doing. . . ." (*Improvement Era*, December 1964, p. 1082.)

"A little explained,
A little endured,
A little passed over,
And the quarrel is cured."

Frustrations often offer us the means of progression, for by overcoming them harmoniously, we grow and become more Christlike.

Righteous anger

As with most all strong emotions, anger is manifest both in righteousness and in unrighteousness. Righteous anger is an attribute of Deity, whose anger is everlastingly kindled against wickedness.

Likewise, an inspired man might be led to speak or act in righteous anger, as did Moses when he broke the tablets upon which the Ten Commandments were written by the Lord.

The power to control

But to lose our temper, to explode, to become ugly, punitive, and hateful when faced with frustrations is inexcusable!

Why is it inexcusable to explode with anger and become vindictive? Simply because the power has been given us to control and to overcome such tendencies. If not curbed, such tendencies soon lose for us the respect and love of others.

Jesus' example in personal conduct

Jesus set the example in personal conduct regarding anger when, although he had been falsely accused and made the subject of railings and mockery, he stood majestically and completely composed before the perplexed Pontius Pilate. He did not retaliate in anger. Rather, he stood erect, poised, unmoved. His conduct was divine. What an example for all of us!

Listen to these marvelous words of the Savior, the master teacher:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.)

I agree that this is not naturally easy to do, but, my brothers and sisters, we must each conscientiously work at it if we are to achieve our purposes in life.

"Angry words, oh, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip."
(R. H. Palmer, *Deseret Sunday School Songs*, 1909.)

If we will do this, we will be more greatly blessed as individuals and our homes will reflect the sweet spirit of love and harmony and peace. To this I testify, and pray for the help of the Lord in bringing this about, in the name of the Lord, Jesus Christ. Amen. ■

Elder S. Dilworth Young

Of the First Council of the Seventy

"... and when thou art converted, strengthen thy brethren." So said the Lord to Peter as he prepared himself and his apostles for his great sacrifice. This statement might have startled Peter. Certainly it pricked him, for he said, "Lord, I am ready to go with thee, both into prison, and to death." Then the Lord told Peter that "the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:32-34.)

Mark records that Peter's vehement declaration of devotion was echoed by the remainder of the apostles in these words: "Likewise also said they all." (Mark 14:31.) Yet when the moment came and a maid accused Peter of being a disciple, he denied the acquaintance. The remaining ten, likewise, despite their own declarations, did not do as they had declared they would do.

"When thou art converted"

Peter had been in the whole service of the Lord for three years. He had seen but did not seem to realize what the Lord meant by "when thou art converted."

From now on things were to be different. There would be a crucifixion, one of the most painful methods of execution ever devised by men and one which also tore at the vital emotions of any who witnessed such a death. There would be a resurrection—the first ever to occur on this earth—and from it a resurgence of joy and hope. The Lord would depart. He would leave his work in the hands of the eleven who had been constantly with him—men who had listened for three years to him, had not quite understood what he meant, had seen him executed, and had touched with their hands his risen body, and even yet they would not know what it was to be converted until the Holy Ghost

visited them and touched their souls with living fire.

Meaning of conversion

We see what it means to be converted in the inspired acts of Peter on the day of Pentecost, as compared to his wavering denials on the night of the arrest of the Lord. The man who stood forth on Pentecost was not the same man who had fearfully protested he "knew not the man." The Paul who after his baptism and reception of the Holy Ghost boldly declared the truth to Agrippa was a completely changed man from the man who was going toward Damascus, seeking out Christians to destroy them.

Peter believed and denied. Peter was converted and became a rock against which the power of Satan was impotent. He became determined, fearless, pushed by an inward power strong and true. Paul persecuted because of disbelief, thinking that he did God's service. Paul was converted and became like Peter.

Conversion brings strength, determination to defend the work of the Lord on earth and to expand it. This conversion comes when one receives the baptism of fire, the witness of the Holy Ghost.

Readiness to bear burden

And now the keys of it all, given to Peter before, would have for him their true meaning. From now he would bear the burden, the full responsibility, to carry forth the work of the Lord to all the world. He would have to direct the others of the Twelve and the work of the ministry both to the gentiles and in the organized branches.

All eleven had been given the Comforter—which up until now they had not yet experienced—by which they were to teach all things, by which all

things would be revealed, and without which they should not teach. (See D&C 42:14.)

Limited knowledge of world

The burden of teaching the world was theirs! What did they know about the world? its extent? its bounds? They knew of Rome, but only in name. They had heard of Athens and Alexandria. They had better knowledge of Damascus and Tyre, of Ephesus and Sidon. But surely the world of India or of China or of Indonesia, the immensity of the African continent or even of Europe were not even imagined. They knew Ethiopia by legend. By and large "the world" was nebulous in their minds.

Yet bravely they set forth. The Spirit whispered, and each one, newly attuned, felt to go to a place, be it Athens, Ephesus, or Rome. From there the whispering directed each one to still another place. And to another—until they must have encompassed most of the known world of their day. We know of Paul's travels because someone wrote of them and because fourteen of his letters have been preserved. But where the others went is mostly tradition.

The conditions of our day

Today things are different. These are the last days. Today we know the field. We know the location of every nation on earth. We know the means by which we may reach each land. We know what to expect from climate and from other natural forces, and we have the means to go to each place.

The eleven apostles witnessed that they saw the Lord ascend; Joseph Smith witnessed that he saw the Lord descend, and more, for he saw the Father standing with his beloved and exalted Son.

Yesteryear we read of the visit of an angel to John on Patmos, but today we read of the visits of many angels—of Moroni, of John the Baptist, of Peter and James and John, and of

Moses and Elias and Elijah—each one declaring his keys and passing them to Joseph Smith.

We see with our own eyes the *beginning* of the fulfillment of many ancient prophecies and the complete fulfillment of others.

Teaching by the Spirit

We know how to go out to teach. We know how to find people and how to cultivate their interest. We know how to apply sound teaching methods. All we need to do now is for each of us to become converted, to arise and go forth in the power of our knowledge and by the Spirit. Truly the admonition of the Lord to Peter, "and when thou art converted, strengthen thy brethren," is happening today. As the Holy Ghost descended upon Peter and his associates at Pentecost, so has this divine gift been given freely to us. We have had, ever since 1830, the power of the Holy Ghost guiding and strengthening our leaders and loyal members. The gospel has been carried through the fervent witness of untiring missionaries and members until we now have organized units of the Church in more than two-thirds of the countries throughout the world, but there are uncounted millions yet to hear.

From 1830 to 1846 whole families were involved in the work. They warned their neighbors; they were all involved. A father left home every spare minute and went out teaching and preaching. The children at home were a part of it, for they had to work hard to make up for their father's absence.

Families involved in effort

After 1846, when the Saints moved to the mountain valleys of Utah, families were not so much engaged. While fathers sometimes went, more often the sons went, until in the twentieth century the sons were carrying the actual travel burden. During the same time families began to feel that their

part was to support a missionary, not to go out to teach or proselyte or make friends.

Now with correlation established, we have returned to the original premise. Families are involved. Father, mother, and children unite in the grand and noble effort to seek out those who may be persuaded to listen. And with their effort will come the strengthening by which Peter was admonished to perform. As they seek those to whom they preach, they themselves will be strengthened and in their turn will convert and strengthen other brethren until the happy day that all men see the glory of the Son of God and witness the fulfillment of his word that the gospel should roll forth until it has filled all the earth. (See D&C 65:2.)

Calling of seventies

The seventies of the Church are called by revelation to this work, and the detail of that work is by appointment so that the work may be orderly. In each ward the seventies mission leader is to plan the work and supervise its execution under the bishop's direction. The home teachers bear a most important responsibility to persuade every family of Latter-day Saints to make friends with their non-member neighbors and to persuade these to accept the missionaries. The methods are many, but the gospel is to save the souls of men. Become con-

verted, my brethren; go perform. You have the spirit; do it.

Results of conversion

I look at the First Presidency and the Twelve, who direct us. I see in their actions the result of their conversion, and witness to you that they stand in their places as did Peter, filled and inspired by the Holy Ghost. They are the leaders appointed by the Lord in this day. Let us follow their guidance and by our own conversion in our turn strengthen our brethren.

I know, too, that Jesus Christ the Lord leads this latter-day work and that he lives. This is his restored gospel; I testify to it in the name of Jesus Christ. Amen. ■

President Joseph Fielding Smith

The congregation and chorus will now join in singing, "O Say What Is Truth."

The hymn, "O Say What Is Truth" was sung by the congregation.

President Smith

Elder Milton R. Hunter of the First Council of Seventy will now address us. He will be followed by Elder Sterling W. Sill, Assistant to the Council of the Twelve.

Elder Milton R. Hunter

Of the First Council of the Seventy

We still hear the voice of Jehovah as it thundered down from Mount Sinai, commanding, "Thou shalt not commit adultery." (Exod. 20:14.) For over three thousand years this commandment has reverberated throughout the Hebrew and Christian world. It has been the guideline by which mil-

lions of people have patterned their lives.

Results of breaking moral law

Many people throughout the Church and, generally speaking, throughout the world have now abandoned the anciently cherished

Hebraic-Christian moral standard of chastity. Frequently married people commit adultery and single people indulge their passions in acts of fornication. The results are unhappiness, the loss of love, breaking up of homes and destroying of family life, increase in the number of divorces, shame, loss of spirituality, apostasy, and eventually loss of eternal salvation.

Two cases cited

Let us cite only a few of the numerous cases that have come to my personal attention recently. A few months ago a mother of five children came to my office. She wept bitterly as she told me that her husband had spent most of his time during the past year with another man's wife. She explained that on a number of occasions she followed him in her car to the other woman's place. Naturally, the sinful husband was miserable, the wife was very sorrowful, and the children were broken-hearted. "... wickedness never was happiness." (Al. 41:10.)

About a year ago a young man came to my office and wept as if his heart would break. He said, "I committed adultery about two years ago. The sin is causing me such mental anguish that I cannot bear it any longer. If I must be excommunicated, please have the Church take action soon. My suffering is beyond description. I want to do what I can to pay for that terrible sin."

Cases could be multiplied. But these two examples should be enough to illustrate the gravity of the sin of adultery.

A permissive society

We are living today in a very permissive society. Having abandoned the ancient Christian morality, many people claim to accept a new morality, which in reality is to live contrary to the laws of chastity as proclaimed by God. We are living in a

day when a sexual revolution is being proclaimed. Enticements to illicit behavior are found everywhere. Day by day a flood of them is growing worse in novels, magazines, movies, TV, and advertising.

Many religious leaders have ceased teaching that sin exists. Where are the Christian ministers who stir their audiences with sermons on chastity; who proclaim condemnations of adultery and of all manners of immoral acts? Some ministers and religious teachers have become converted to modern permissive thinking and even have become advocates of it.

New sex code

On May 17, 1970, certain newspapers reported that several prominent Christian ministers had completed a three-year study on a proposed new sex code for a prominent Christian church. Although that church is absolutely against adultery, such liberalized statements on moral behavior appear in the report of a committee as follows:

"We recognize that there may be exceptional circumstances where extra-marital activity may not be contrary to the interests of a faithful concern for the well-being of the marriage partner.

"... the difficult decision must be made 'by and on the responsibility of the person taking the exception.' But a principal point is that the final judge is not the Bible or the church or even God—it is the individual and his or her conscience." (Will Oursler, "Religious Storm Center: New Sex Code," *Parade*, May 17, 1970, p. 28.)

Ancient immorality

The new permissiveness, or new morality, as it is often called, is nothing more than ancient immorality dressed in new clothing. In ancient times, the people worshiped fertility gods and goddesses. Many of their

ceremonies were centered in gross immorality against which Israel's prophets denounced continuously.

In the days of Noah, practically all flesh became corrupted by immorality. The result was that God destroyed the world with a flood.

Biblical examples

The Bible contains excellent examples of men who otherwise would have been great. But when they broke the law of chastity it broke them. For example, Samson, a man of powerful physical strength, with an uncontrollable lust for women, was betrayed by Delilah and finally committed suicide while in chains of bondage to the Philistines. God blessed Solomon with great wisdom; nevertheless, he debauched his life with numerous concubines.

King David's fall

David, whom the Lord loved and who is regarded by many people as Israel's greatest king, spent the latter part of his life in brokenhearted sorrow over his sin against Uriah and his adultery with Bathsheba. His deep feelings were expressed in one of the most pitiful prayers in the holy scriptures:

"Have mercy upon me, O God, according to thy loving kindness: . . .

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"For I acknowledge my transgressions: and my sin is ever before me." (Ps. 51:1-3.)

Having an understanding of the plan of salvation and a thorough knowledge of the seriousness of the gross sins of adultery and murder which he had committed, King David in anguish cried out unto the Lord: ". . . thou wilt not leave my soul in hell." (Ps. 16:10.)

More than two thousand years after King David's death and only 127 years ago, Jesus Christ spoke from heaven and informed us that because

of David's sin against him in the case of Uriah and his wife, David "hath fallen from his exaltation" and his wives have been given to another. (D&C 132:39.)

Joseph's noble example

Perhaps the most famous Bible example of a stalwart and noble man who was tempted but retained his chastity was Joseph, the young, handsome servant of Potiphar, the Egyptian ruler. He resisted the vile allurements of Potiphar's wife, refusing to commit adultery with her. Joseph's reply was: ". . . how . . . can I do this great wickedness, and sin against God? . . ." (Gen. 39:9, 12.) And then he fled from her presence.

Rather than betray his ideals, he went to jail, where he was confined in a dungeon for several years.

Eternal marriage

God, the Eternal Father, through Jesus Christ, has revealed to mankind a gospel plan of salvation. Its purpose is to give all who will accept and obey it peace and happiness in this world and eventually eternal life in the presence of God in celestial glory. The greatest of all laws in this gospel plan pertains to marriage for life and eternity. Thus it pertains to the family eternal. The sweetest joys and greatest blessings that can be gained in mortality and in the life to come are attained through family life lived in accordance with the gospel plan.

Thus, a basic law in marriage is the law of chastity. Men and women cannot defile the fountain of life and reap a fullness of joy. Happiness and purity of heart and mind go hand in hand.

Seriousness of immorality

What are some of the rewards for chastity and some of the terrible results of adultery?

The Book of Mormon is very explicit regarding the seriousness of

sex immorality. Alma's son Corianton committed sin with the harlot Isabel. Alma, being a good father and a great prophet of God, declared unto his son:

"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?

"Now my son, I would that ye should repent and forsake your sins, . . . for except ye do this ye can in nowise inherit the kingdom of God." (Al. 39:5, 9.)

Throughout the ages the prophets of God have proclaimed that no unclean thing can inherit the kingdom of God. (Moses 6:57; Gal. 5:19-21; 1 Cor. 6:9.)

Christ taught law of chastity

Jesus Christ while in mortality vigorously taught the law of chastity. He said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28.)

Jesus also declared: "Blessed are the pure in heart; for they shall see God." (Matt. 5:8.)

Nearly two thousand years have passed since Alma and Jesus gave their teachings on chastity. Has God withdrawn the laws relative to chastity? Isn't it a sin to commit adultery today?

Commandment reconfirmed

Jesus Christ has spoken from heaven in our day and restored his gospel and church. He has reconfirmed the age-old commandment in several different revelations of "Thou shalt not commit adultery."

For example, to the people of his church, through the Prophet Joseph Smith, Jesus Christ gave the following commandment:

"Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else.

"And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out." (D&C 42:22-23.)

Fate of adulterers

Joseph Smith and Sidney Rigdon were shown the fate of adulterers after death in the world to come in celestial glory. The Lord told them:

"These are they who are liars, and sorcerers, and adulterers, and whore-mongers. . . .

"These are they who are cast down to hell to suffer the wrath of the Almighty God. . . ." (D&C 76:103, 106.)

Command to be virtuous

The Lord commanded the priesthood holders in our dispensation as follows:

". . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth. . . ." (D&C 121:45-46.)

May we think clean thoughts and refrain from all impure actions, living by every word that proceedeth forth from the mouth of God. Then shall we have joy in this life and prepare to come back into the presence of the Lord to be crowned with glory and eternal life.

In the name of Jesus Christ. Amen.■

President Joseph Fielding Smith

We will now hear from Elder Sterling W. Sill, Assistant to the Council of the Twelve. He will be followed by Elder Franklin D. Richards, Assistant to the Twelve.

Elder Sterling W. Sill

Assistant to the Council of the Twelve

My brothers and sisters; as a text for my remarks I would like to quote an interesting line from Ecclesiastes in which the wise man Solomon said, "My heart had great experience." (Eccles. 1:16.)

Worthwhile experiences

Certainly the most successful lives are those that have the most worthwhile experiences. The religion of Christ itself is not so much a set of ideas as it is a set of activities. The purpose of the Church is to help us translate the principles of the gospel of Christ into constructive, meaningful human experience. And everyone should work toward this end by a daily practice of thinking some uplifting thoughts, listening to some fine music, reading some stimulating literature, doing some good deeds, and having some great experiences every day.

DFT file

Because we draw so much from the rebellion, weakness, and evil with which we are surrounded, we tend to load ourselves up too heavily with guilt complexes, mental problems, insecurity, and mediocrity. I recently heard of a man who compounded the problem by hoarding his mistakes. He often referred to the fact that his D.F.T. drawer was the largest file in his office. Someone once asked him what these file letters stood for, and he said they identified a collection of the damn fool things that he had done. Most of us are not bad people—we just let our D.F.T. files get too large.

The scriptures themselves make almost as many references to fools as to sinners. And if we were trying to make the most effective application of Solomon's text, we might take the positive approach and make

a written collection of our experiences—not just those that we have had in the past, but those that we plan to have in the future. For whenever excellence is recounted, it is increased.

Philosophy of excellence

Recently a group of bishops were asked for a report on their work. They were told not to discuss their problems, but to describe what they did better than anyone else. This philosophy of excellence was demonstrated by the artist Whistler, who once painted a tiny picture of a spray of roses. The artistry involved was magnificent. Never before, it seemed, had the art of man been able to execute quite so deftly a reproduction of the art of nature. The picture was the envy of the artists who saw it, the despair of the collectors who yearned to buy it for their collections, but Whistler refused steadfastly to sell it.

"For," said he, "whenever I feel that my hand has lost its cunning, whenever I doubt my ability, I look at the little picture of the spray of roses and say to myself, 'Whistler, you painted that. Your hand drew it. Your imagination conceived the colors. Your skill put the roses on the canvas.' Then," he said, "I know that what I have done I can do again."

Then he gave us a great philosophy of success. He said, "Hang on the walls of your mind the memory of your successes. Take counsel of your strength, not your weakness. Think of the good jobs you have done. Think of the times when you rose above your average level of performance and carried out an idea or a dream or a desire for which you had deeply longed. Hang these pictures on the walls of your mind and look at them as you travel the roadway of life."

First great experience

Now I am not going to burden you this afternoon with the contents of my D.F.T. file, but I would like to tell you about some of my great experiences. Great experience number one is that I managed to get myself born, and I have been very pleased about that ever since.

Henry Thoreau, an early American philosopher, once said that we should thank God every day of our lives for the privilege of having been born. And then he went on to speculate on the rather unique supposition of what it might have been like if we had not been born. Just suppose that you had never been born or that your parents had never been born. Think of all of the excitement and opportunities you would have missed as a consequence. What Mr. Thoreau may not have known was that one-third of all of the children of God never were born and never can be born because they failed to pass the requirements of their first estate. And yet, every spirit child of God hungers for a body. We remember the unembodied spirits who appeared to Jesus in his day who preferred to have the bodies of swine rather than not to have any bodies at all.

Good fortune of birth

In my own case, I didn't find out that I had been born until quite a long time after it happened. And I am still finding out many important things about the good fortunes of my birth. I eventually discovered that I had inherited two parents who were very interested in my welfare. And I am very glad that they were not members of this modern breed of abortionists who are followers of King Herod in his program of slaughtering the innocents. My parents were pretty poor in material things, but I have discovered that even a little adversity can have many advantages. The poet helps us with this idea when he says,

"The tree that never had to fight
For sun and sky and air and light,
But stood out in the open plain
And always got its share of rain,
Never became a forest king
But lived and died a scrubby thing.

The man who never had to toil to live,
Who never had to win his share
Of sun and sky and light and air,
Never became a manly man
But lived and died as he began.

"Good timber does not grow at ease,
The stronger wind, the stronger trees.
The further sky, the greater length,
The more the storm, the more the strength.

By sun and cold, in rain and snow,
In trees and men good timbers grow.
Where thickest lies the forest growth
We find the patriarchs of both.
And they hold council with the stars
Whose broken branches show the scars

Of many winds and much of strife.
This is the common law of life."

—Author unknown

Place of birth

One of my great delights in being born was to find that I had been born an American. I am very grateful that God raised up wise men to establish this nation upon Christian principles and that he provided our founding fathers to stand in the forefront of our civilization to give our nation its start toward its destiny.

One of my greatest experiences was that my parents taught me the principles of the gospel of Jesus Christ. Someone has said:

"You may have riches and wealth untold,
Baskets of jewels and caskets of gold,
But richer than I, you will never be
For I had a mother who read to me."

Being born again

Eight years after I was born, I learned something about the great principle of repentance by which we

can clear out our D.F.T. files and be born again. And so, on August 27, 1911, I was born of the water and of the Spirit in the exact manner prescribed by the Savior of the world. I became a member of The Church of Jesus Christ of Latter-day Saints and had the gift of the Holy Ghost officially conferred upon me.

Then I had another great experience. I discovered that I could be reborn as many times as I desired, and that each time I could be reborn better. Phillip Brooks was once asked when he was born and he said, "It was one Sunday afternoon when I was twenty-five years old, just after I had finished reading a great book." Saul of Tarsus was reborn on the Damascus road. Joseph Smith was born again after reading a great scripture.

In 1932, Walter Pitkin wrote his book *Life Begins at Forty*, but that is ridiculous. Life begins every morning. Life begins when we begin. And our real lives begin when we determine to live by every word of the Lord.

Experience of reading Era

I had another great experience when I was nine years old. In sacrament meeting one Sunday someone mentioned an article in the *Improvement Era* that had been written by President Heber J. Grant. And while I didn't understand all about it, I was impressed that it was very important. And I thought what a great experience it would be if I could get possession of this magazine so I could go over it as many times as necessary for me to thoroughly understand it. Finally I took my small savings and subscribed to this great magazine. I don't read as many good things as I should now, but back in those cow-herding days I had a little more free time and I read every article, including every advertisement in each issue. And sometimes I went over some of them many times. And I was born again each time a new issue was published.

Living gospel principles

Later I was married to a wonderful wife in the temple of the Lord, and our family is sealed together for time and for all eternity. I have in my possession a Holy Bible, and I have run each of its teachings through my mind many times. I also have three great volumes of new scripture, outlining in every detail the simple principles of the gospel of Christ. And each is attested by a "thus saith the Lord." And I was born again when I firmly resolved to live every one of these important precepts of salvation.

Through my occupation I have had some part in helping to carry forward the work of the world. But I have also had a part in helping to carry forward the work of the Lord, and I may have as much of a part as I desire in that great enterprise in which God himself spends his entire time.

I am presently in possession of the world's most valuable information. I know that God lives, that we were created in his image, and that by obeying the principles of the gospel of Jesus Christ, the offspring of God may eventually hope to become like their eternal parents.

Great experiences ahead of us

But all of my great experiences are not in the past. Branch Rickey, the great baseball manager, was once asked to describe his greatest day in baseball. He said, "I can't because I haven't had it yet." And most of our greatest experiences are yet ahead of us. One of them will be the glorious second coming of Jesus Christ, when with his mighty angels in flaming fire he will come to cleanse the earth of its sins and to inaugurate the millennial reign upon this earth. Every one of us will have a literal bodily resurrection, and what a great experience that will be! Charles F. Kettering, the mechanical wizard of General Motors, once said, "My interest is in the future, because I am

going to spend the rest of my life there."

And my wish for each one of you is that you may spend your eternal life in the celestial kingdom of God. Then you may say, "My heart hath had its greatest experience." And that it may be so, I humbly pray in the name of Jesus Christ. Amen. ■

Elder Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I feel it both a privilege and a blessing to be present at this inspirational conference, and I know that the answers to many of today's problems are to be found in the messages being given by our leaders.

Regardless of the difficulties existing in the world today, we as a people must recognize that we have been blessed abundantly with the resources of this world; yet we know that whatever we have is the Lord's and that he has blessed us with these things to see how we will use them.

The gift of life

I think it might be said, Life is God's greatest gift to man, and what we do with our life is our gift to God.

President Brigham Young, in referring to making our life a gift to God, had this to say: "Our religion is worth everything to us and for it we should be willing to employ our time, our talent, our means, our energies, our lives." (*Journal of Discourses*, vol. 11, p. 119.)

And, "If we do right, there will be an eternal increase among this people in talent, strength and intellect, and earthly wealth, from this time, henceforth, and forever." (*JD*, vol. 1, p. 110.)

"No blessing that is sealed upon us will do us any good unless we live for it." (*JD*, vol. 11, p. 117.)

President Joseph Fielding Smith

We will now hear from Elder Franklin D. Richards, Assistant to the Twelve. He will be followed by Elder Mark E. Petersen of the Council of the Twelve.

The use of wealth

It is interesting to note that here, as elsewhere in the scriptures, promises of earthly wealth and increased talents are made to those who live the gospel principles, and counsel is given to use our talents and wealth for the building of the kingdom. Many scriptures, however, contain words of admonition regarding temptations brought about through the acquisition of wealth and its use for unrighteous purposes.

The great apostle Paul, in writing to his beloved associate Timothy, told him that "the love of money is the root of all evil," and to "charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute. . . ." (1 Tim. 6:10, 17-18.)

Principles of industry and thrift

Throughout the history of the Church its leaders have taught the value of the principles of work, industry, and thrift; and as they have been practiced, Church members have prospered in numerous ways. Likewise, members have been counseled to establish and maintain their economic independence, and employment-creating industries have been encouraged.

In furtherance of these teachings, every man who has property and means should live so as to obtain wisdom to know how to use them in the best possible way to produce the greatest amount of good for himself, for his family, for his fellowmen, and for the kingdom of God.

Again quoting from President Young: "When this people are prepared to properly use the riches of this world for the building up of the Kingdom of God, He is ready and willing to bestow them upon us. I like to see men get rich by their industry, prudence, management and economy, and then devote it to the building up of the Kingdom of God upon the earth." (*JD*, vol. 2, pp. 114-15.)

Carnegie's attitude toward wealth

Andrew Carnegie, one of this country's great philanthropists, stated his attitude toward wealth as follows: "This, then, is held to be the duty of the man of wealth: First, to set an example of modesty, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and after doing so to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community—the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience, and ability to administer, doing for them better than they would or could do for themselves." (*The Gospel of Wealth*.)

With this philosophy of wealth in mine, one might properly say, "What I am worth is what I am doing for other people."

In many respects the real test of a man is his attitude toward his earthly possessions.

Building God's kingdom

In line with this thinking, our business, then, should be to build the kingdom of God. Many of us have said, in our more generous and unselfish moments, "If I only had the wealth, I would build a beautiful church, provide a school for underprivileged children, supply a hospital where it is needed, etc."

Probably few of us will have the great wealth needed to do any of these things by ourselves; nevertheless, each of us, as we have the desire, can have a share in such wonderful projects by our contributions, including the payment of our tithes and offerings.

Tithes and offerings

Throughout the ages the Lord has commanded his people to remember the needy and to pay tithes and offerings for the purpose of building the kingdom.

In this dispensation the Lord has revealed to us that "it is a day of sacrifice, and a day for the tithing of my people." (D&C 64:23.) I think it should be noted that a very substantial number are today honestly meeting this requirement. Yet, on the other hand, many are negligent in the payment of their tithes and offerings.

The Lord has said: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. . . .

"Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8, 10.)

Tithes are sacred funds, and the Lord in this dispensation has revealed that tithing "shall be disposed of by a council, composed of the First Presidency of my Church, and of the bishop and his council, . . . and by mine own voice unto them, saith the Lord." (D&C 120:1.)

Financial requirements

With the accelerated growth of the Church throughout the world, more and more buildings and facilities are required—chapels, schools, seminaries, temples, hospitals, mission homes, visitors centers, and many other buildings.

Not only does the construction of these new church facilities require the expenditure of large sums of capital, but the operation and maintenance of these buildings become heavy financial responsibilities.

The Church is designed to take care of the spiritual and temporal needs of its members, both living and dead; and the pattern encompasses programs such as educational, missionary, welfare, auxiliary, social services, genealogical, and many others. These programs functioning on a worldwide basis likewise require great financial assistance.

We have been looking to this day for more than one hundred years, and I am sure that as we keep the commandments of the Lord, he will open up the way whereby we can meet the financial obligations relative to the growth and development of the Church, as well as our own responsibilities.

A cheerful giver

The apostle Paul, in writing to the Corinthian Saints, told them that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . .

"Let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:6-7.)

In this dispensation the Lord has said, "Thou shalt not covet thine own property, but impart it freely." (D&C 19:26.)

As we consider ourselves trustees of wealth for the benefit of God's children, we should not worship property, whether it be of great or small value.

If we are guilty of worshipping property, then we have need to repent and straighten out our values.

A person who places the wealth of this world in the scales against the things of God evidences little understanding of eternal values.

The privilege of giving

We talk about making sacrifices to build the kingdom of God, but the word to me is a misnomer—to be able to participate in building the kingdom is a great privilege and blessing.

Recently I dedicated a beautiful little chapel, and at that time I was told that in order to pay the balance of the ward's share of the construction cost (\$5,000), the bishop had asked all members to limit Christmas presents to small children and to donate the amount thus saved to the building fund. The members responded beautifully, considering this an opportunity to receive a blessing rather than as a sacrifice, and at the dedicatory service many bore witness to this effect.

The widow's mite

As long as one is honest with the Lord, the amount paid is not material. The widow's or child's mite is as important and acceptable as the rich man's offerings. When men, women, and children are honest with God and pay their tithes and offerings, the Lord gives them wisdom whereby they can do as much or more with the remainder than they could if they had not been honest with the Lord. Many times they are blessed and prospered in various ways—spiritually, physically, and mentally, as well as materially. I bear my witness to you that this is true, and I am sure that many of you can bear such a testimony.

Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." (Acts 20:35.)

The purpose of riches

What are riches for, then? To be used in doing good. Therefore, let us dedicate our means to the building of the kingdom of God. Let us this day resolve to be honest with the Lord in the payment of our tithes and offerings.

I know that God lives and that Jesus is the Christ, our Savior and Redeemer, and this is far more important than earthly riches.

And I know that the gospel in its fullness has been restored in this dispensation through the instrumentality of the Prophet Joseph Smith, and that there is a living prophet at the head of the Church today, President Joseph

Fielding Smith. This is likewise of more value than any amount of earthly wealth.

However, a testimony alone will not save us. It is the keeping of the commandments of God—living the life of a true Latter-day Saint. It is important, then, to appreciate that the gospel has to be lived in order to be fully realized and its power received.

Therefore, let us dispense the means which the Lord has given us to enrich the lives of others who are less fortunate than we are and to build the kingdom of God, that we may make of our life a good gift to God, I pray in the name of Jesus Christ. Amen. ■

Elder Mark E. Petersen

Of the Council of the Twelve

Three great civilizations have occupied the Western Hemisphere. Two have passed into oblivion.

Those that disappeared died by virtual suicide. They brought about their own extinction as they defiled the land and defied their God by extensive crime, sexual deviation, and other loathsome sins of almost every kind.

Resemblance in degradation

Now our modern nations have succeeded them in the occupancy of this hemisphere. Much of the corruption which is common among us today resembles in striking detail the degradation that afflicted them.

In most of the Americas, for example, we have an advancing crime rate which is staggering, to say the least, reaching an annual cost to the public or more than 40 billion dollars in the United States alone.

Our moral collapse is appalling, but surprisingly, many attempt to justify it. Within recent weeks one of the highest officials of a leading Chris-

tian denomination publicly announced that he favors premarital relationships between young people, and his speech was carried internationally by the Associated Press.

Social diseases

Because of promiscuity, the dreaded social diseases have reached the epidemic stage. One health official said that actually they have surpassed epidemic proportions, and he called the condition a plague. These social diseases now affect more people than any communicable disease except the common cold.

In one of our best known western cities health officials estimate that one in every ten persons between the ages of fourteen and twenty-five has a venereal disease. It is almost unbelievable.

The *International Herald Tribune* recently said that easy abortion has now removed the stigma from immorality, making free sex even freer still.

Our inconsistency

Our inconsistency in the present situation is frightening.

While millions accept promiscuity as a new way of life and excuse adultery even though it wrecks marriages and breaks up homes, at the same time we make it illegal to offer a prayer in some of our public places.

While we teach sex in schools and publicly portray the vilest of filth on the movie screen, we virtually make a criminal of a schoolteacher who would bring a Bible into the classroom or who might ask the students to recite the Lord's Prayer. So far have we lost our sense of values!

Some Americans protest reference to the Almighty in the Pledge of Allegiance to the flag, while others would eliminate "In God We Trust" from our coins.

Tidal wave of corruption

Church attendance in most denominations is falling off at a rapid rate. Bible sales are down 25 percent, and some members of the clergy have lost their faith.

The Almighty provided that we should observe a sacred Sabbath each week. We have flouted this law to his face, and most of us have turned his holy day into one of pleasure or of "business as usual," and yet the Sabbath was given as a symbol of allegiance to our Creator.

How true it is that "first we pity, then endure, then embrace" the repeated and relentless incursions of iniquity.

Are we caught in a tidal wave of atheism and its accompanying corruption?

Are we any better than the civilizations which preceded us here and which were swept away because of iniquity?

A land of special significance

Those civilizations were taught a stern lesson pertaining to their occupancy of this hemisphere.

They were told that this is a land of special significance to the Almighty and that only those nations which serve God may remain here.

We of today must heed this warning if we ourselves are to survive.

We do not say that sin in other parts of the world is less reprehensible or to be excused in the least degree, for sin is always sin regardless of the philosophies of men and no matter where it appears.

But in this hemisphere a different situation exists. God has dedicated this land to the work of his Beloved Son, the Lord Jesus Christ, and he will not tolerate continued desecration of it.

In so reserving this land for his divine purpose, he decreed "that whoso should possess this land of promise, from that time henceforth *and forever*, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them." (Eth. 2:8. Italics added.)

In plain, blunt words, then, we are told that whatever nations occupy this land must serve God or die!

Warnings of great men

The great men of modern America have given us similar warnings, peculiarly enough.

A generation ago, Roger Babson, at that time one of our leading economists, said: "Only religion can prevent democratic rule from developing into mob rule. A nation can prosper only as its citizens are religious, intelligent, capable of service and eager to render it." And then this great man said, and it is something to which we should give careful attention, "Every great panic we have ever had has been foreshadowed by a general decline in observance of religious principles."

Abraham Lincoln told the people of his day that America "need fear no danger from without. . . . If danger were ever to threaten the United States, it will come from within. 'As

a nation of freemen, we must live through all time, or die by suicide. . . ."

Then the great emancipator added this:

"We have grown in numbers, wealth and power. . . . But we have forgotten God. . . . It behooves us then to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

It was George Washington, our first president, who said: ". . . we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained. . . ." (First inaugural address, April 30, 1789.)

One of the most stern of all warnings came from the great statesman Daniel Webster when he said: "If we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality and recklessly destroy the political constitution which holds us together, no one can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity."

Warnings through forces of nature

God has revealed that in the last days he would warn the people through the voice of tempests, earthquakes, and seas heaving themselves beyond their bounds. Do we hear his voice now and recognize it?

When an estimated half million people are stricken in one hurricane in Pakistan, when one hundred thousand are left homeless in a single quake in Chile, and when these two disasters come within a few weeks of each other, can we ignore the warnings which they give?

When two devastating hurricanes wipe out entire communities in Mississippi within a few months of each other, when oft-repeated earthquakes

strike Los Angeles with death and a half-billion-dollar devastation, do we hear in them the voice of God as a fair warning to the rest of us?

Can we relax and feel at ease because we take out insurance against earthquakes, fire, and storm damage?

Can an insurance policy prevent a hurricane or stay an earthquake?

Who can control such awesome forces?

Who is the God of nature?

Who stood in a storm-tossed boat with a group of frightened fishermen and rebuked the storm by simply saying "Peace be still," and the wind abated and there came a great calm?

Warnings of American prophets

The extinct civilizations of the past now speak to us out of the dust of the ages, giving warning against the same conditions which brought them down to oblivion.

Listen to what they say!

The ancient prophets who lived in America among those destroyed civilizations saw us of today through the eye of revelation. They referred to us as gentiles, and one of these prophets said: ". . . O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways?"

"Know ye not that ye are in the hands of God? Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll?"

"Therefore, repent ye, and humble yourselves before him, lest he shall come out in justice against you. . . ." (Morm. 5:22-24.)

Another ancient American prophet, long since dead and now speaking to us out of the dust, said:

". . . behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among

the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Eth. 2:10-11.)

An ancient prophet named Mormon, who lived here in America fifteen hundred years ago, said: "Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

"And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities. . . ." (Morm. 8:35-36.)

Word to house of Israel

There are many people on this Western Hemisphere who have in their veins the blood of some of the tribes of Israel. To them this prophet said: "Know ye that ye are of the house of Israel.

"Know ye that ye must come unto repentance, or ye cannot be saved.

"Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God. . . ." (Morm. 7:2-3, 5.)

And then we have this, also pertaining to us who live today, and coming from another ancient American prophet who speaks out of the dust to us today: ". . . these things doth the Spirit manifest unto me; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment-seat of Christ, yea, every soul who belongs to the whole

human family of Adam; and ye must stand to be judged of your works, whether they be good or evil;

"And also that ye may believe the gospel of Jesus Christ, which ye shall have among you. . . ." (Morm. 3:20-21.)

One speaking out of dust

And finally, one of the greatest of all the prophets who lived in ancient America spoke this to you and to me who live today:

"I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing." (Moro. 10:27, 29-30.)

Great blessings promised

If the modern nations of the Americas will repent and serve the Lord, great blessings will be theirs, for the prophet has said: ". . . this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.)

How long will the Almighty be patient as we ignore or defy him?

Shall we comfort ourselves by accepting the philosophy which says that there is no God, that the Bible is but a myth, that the Book of Mormon is not true, and that therefore repentance is unnecessary?

We testify to you that God does live, that he is the eternal judge of all mankind, and that each one of us must face the record of our own deeds on his judgment day.

Jesus Christ does live. He is the God of this land. It is his gospel, and only his gospel, which can save us from destruction.

God grant that we may awaken to our plight and change our course while there is yet time, is my humble prayer, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

President Smith has asked me to make an announcement here before we conclude this service.

We have in our audience this afternoon some representatives of the American Society of Civil Engineers: Mr. Samuel S. Baxter of Philadelphia, national president of the American Society of Civil Engineers, and with him we have Mr. Paul Willmore, President of the Utah Section of this Society, and Mr. Clyde D. Gessel, the chairman of the History and Heritage Committee.

On the east end of this Tabernacle they are presenting a plaque designating the Mormon Tabernacle as a National Historic Civil Engineering Landmark today at the conclusion of this meeting. There will be a brief ceremony. Those of you who may wish to participate may go there immediately after this session has ended.

President Smith then will make the concluding announcement here.

President Joseph Fielding Smith

The Sunday morning session will be broadcast by many radio and television stations in the western United States, and by short-wave in English

over Station WNYW to Europe, South America, Central America, Africa, and parts of Asia.

Over 70 radio stations will broadcast conference in Spanish Sunday morning to major cities of Mexico and Central America, and by satellite to countries of South America, together with Spanish programming stations in this country to a potential Latin American audience of 42 million people.

Radio stations in Brazil will broadcast conference in Portuguese, also by means of satellite, to a potential Brazilian audience of 14 million people.

Through special arrangements sessions of this morning and Sunday will be carried from the Tabernacle over direct oceanic cables to a large number of saints assembled in many chapels throughout Great Britain, Germany, France, Holland and Austria on Sunday.

The CBS Radio Network Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 a.m. Those desiring to attend this broadcast must be in their seats no later than 9:15 a.m.

On behalf of all who have listened to the singing during this session of the General Conference, we express appreciation and our sincere thanks to these young students for the beautiful music they have rendered. We are grateful for their presence and for their willingness to come here to add their youthful, exhilarating spirit and influence to this meeting.

Under the direction of Don B. Castleton, with Roy M. Darley at the organ, the chorus will now render, "Beatitudes."

The benediction will then be offered by Elder Parley A. Arave, former president of the Idaho Falls Temple.

The general session of this conference will then be adjourned until 10 o'clock tomorrow morning.

The combined Institutes of Religion Chorus sang the song, "Beatitudes."

Elder Parley A. Arave offered the benediction.

The general sessions of the conference were then adjourned until Sunday morning at 10 o'clock.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting of the Church convened at 7 o'clock p. m. Saturday, April 3, 1971, with President Joseph Fielding Smith presiding. President Harold B. Lee, first counselor in the First Presidency, conducted the meeting.

The Combined Male Choruses of Seminary and Institute personnel of faculty and students from the University of Utah, Ogden and Logan Institutes of Religion furnished the special music for this meeting. Alexander Schreiner was at the organ console.

President Lee made the following introductory statement:

President Harold B. Lee

This is the General Priesthood Session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

These services are being transmitted over closed-circuit wire and will reach members of the priesthood gathered in the Assembly Hall on Temple Square and in approximately 675 other separate locations. It is estimated that approximately 170,000 men of the priesthood will participate in this meeting throughout the United States and Canada.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle and the Assembly Hall, and in the various buildings throughout the United States and Canada.

The singing during this session will be furnished by the Combined Male Choruses of Seminary and Institute personnel of faculty and

students from the University of Utah, Ogden and Logan Institutes of Religion.

With Douglas W. Stott conducting and Alexander Schreiner at the organ, we shall begin this service by the chorus singing, "The Lord Is My Light," after which Elder Adney Y. Komatsu, regional representative of the Twelve in the Tokyo, Japan area, will offer the invocation.

The Combined Male Choruses of Seminary and Institute personnel sang the hymn, "The Lord Is My Light."

The opening prayer was offered by Elder Adney Y. Komatsu, regional representative of the Twelve.

President Lee

To those of you who can't see, this remarkable chorus that we have here in the choir seats, probably 350 or 400 of them, is an evidence of the action of the work being done in our seminaries and our institutes. You have heard their singing, and they look just as fine and wonderful as they sing. They will now sing, under the direction of Brother Ladd R. Cropper, "Seek Ye the Lord."

President Joseph Fielding Smith will then be our first speaker in this our General Priesthood Meeting.

The Combined Male Choruses sang "Seek Ye the Lord."

President Lee

President Joseph Fielding Smith, President of the Church, will now speak to us.

President Joseph Fielding Smith

President of The Church of Jesus Christ of Latter-day Saints

My dear brethren of the priesthood:

I greet you tonight as fellow citizens in the household of faith, as brethren in the kingdom of God, as holders of the holy priesthood; and I invite you to join with me in considering some of the grave responsibilities which rest upon us because we hold the Lord's divine authority.

The Lord's agents

We are the Lord's agents; we represent him; he has given us authority which empowers us to do all that is necessary to save and exalt ourselves as well as his other children in the world.

We are ambassadors of the Lord Jesus Christ. Our commission is to represent him. We are directed to preach his gospel, to perform the ordinances of salvation, to bless mankind, to heal the sick and perhaps perform miracles, to do what he would do if he were personally present—and all this because we hold the holy priesthood.

As the Lord's agents we are bound by his law to do what he wants us to do regardless of personal feelings or worldly enticements. Of ourselves we have no message of salvation, no doctrine that must be accepted, no power to baptize or ordain or marry for eternity. All these things come from the Lord, and anything we do with reference to them is the result of delegated authority.

Live as becometh saints

When we join the Church and receive the priesthood, we are expected to forsake many of the ways of the world and live as becometh saints. We are no longer to dress or speak or act or even think as others too often do. Many in the world use tea, coffee, tobacco, and

liquor, and are involved in the use of drugs. Many profane and are vulgar and indecent, immoral and unclean in their lives, but all these things should be foreign to us. We are the saints of the Most High. We hold the holy priesthood.

A peculiar treasure

To ancient Israel, by the mouth of Moses, the Lord said: "... if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5-6.)

This promise is ours also. If we will walk in paths of virtue and holiness, the Lord will pour out his blessings upon us to a degree we have never supposed possible. We shall be in very deed, as Peter expressed it, "a chosen generation, a royal priesthood, an holy nation, a peculiar people." (1 Pet. 2:9.) And we will be peculiar because we will not be like other people who do not live up to these standards.

To the extent we have overcome the world we are already a holy nation and a peculiar people. But unfortunately there are those among us who have not as yet put first in their lives the things of God's kingdom and who do not live in harmony with the standards of the Church.

Evils of the world

I call upon the Church and all its members to forsake the evils of the world. We must shun unchastity and every form of immorality as we would a plague. We must not dam up the wellsprings of life by preventing childbirth. We must not be guilty of unrighteous and evil acts of abortion.

No member of the Church can be accepted as in good standing whose way of life is one of rebellion against the established order of decency and obedience to law. We cannot be in rebellion against the law and be in harmony with the Lord, for he has commanded us to "be subject to the powers that be, until he reigns whose right it is to reign. . . ." (D&C 58:22.) And one of these days he is going to come.

The perfect example

As servants of the Lord, our purpose is to walk in the path he has charted for us. We not only desire to do and say what will please him, but we seek so to live that our lives will be like his.

He himself set the perfect example for us in all things and said to us: "Follow thou me." Of his Nephite disciples he asked: ". . . what manner of men ought ye to be?" and then answered: "Verily I say unto you, even as I am." (3 Ne. 27:27.)

Now we are engaged in the greatest work in the world. This priesthood which we possess is the power and authority of the Lord himself; and he has promised us that if we magnify our callings and walk in the light, as he is in the light, we shall have glory and honor with him forever in his Father's kingdom.

Putting God's kingdom first

With such a glorious hope before us, can we do less than forsake the evil ways of the world? Shall we not put first in our lives the things of God's kingdom? Shall we not seek to live by every word that proceedeth forth from his mouth? Shall we not magnify our callings and become in very deed a kingdom of priests and righteous brethren?

The blessings we shall receive, if we keep the commandments, exceed anything we can now comprehend. I am grateful for the gospel, for the Church and kingdom of God on earth, and for the hope of eternal life which the Lord has given us.

I testify that the work is true and pray that all of us may be true and faithful to our covenants, and having received peace and joy in this life, may go on to an inheritance of eternal joy and glory in the world to come. I say this soberly, humbly, and in the name of the Lord Jesus Christ. Amen. ■

President Harold B. Lee

I am sure we all rejoice in the excellence of that message and the strength of his voice as he has spoken here tonight.

Elder Howard W. Hunter of the Council of the Twelve will now address us.

Elder Howard W. Hunter

Of the Council of the Twelve

Merchants tell us that customers are influenced to make purchases by the way products are displayed or by the way they are packaged. The color of the container, the attractiveness of the wrapping, or the shape of the package has an effect upon the consumer's decision to buy. The visual image often makes or loses the sale. A dish of ice

cream is enjoyed by nearly everyone, but it is often improved by ribbons of chocolate cascading down the sides, a fluff of whipped cream around the base, a light sprinkling of chopped nuts, and a cherry on top. Eyes open wider and lips smack with each addition that is made. The same principle applies to the teaching of lessons.

Good visual aids and instructional materials increase the interest and assist in the learning processes.

Meetinghouse libraries

Meetinghouse libraries have come into being and are being stocked with instructional materials to be used by the teachers in the Church to create more interest in lessons, to display them in the most attractive way to sell the idea, to visualize the point, to teach the gospel. Meetinghouse libraries add the chocolate and the nuts, and they put the cherry on top. The teaching may be excellent, but the materials from the library make it better. Abstract ideas may be difficult to understand, but when principles can be visually demonstrated to students, they comprehend more readily.

Maps and pictures

A discussion of the travels of Paul through the old part of the world is interesting; yet names such as Cyprus, Galatia, Macedonia, Ephesus, or Thessalonica are often unlocated places in our minds. Picture a teacher with a group of enthusiastic students around a large colored map. As the story is being told, they place pins at the points in Paul's travels, then stretch different colored yarns from pin to pin to show his different missionary travels and his last journey to Rome. Now the lesson becomes fascinating. A picture is worth a thousand words. Advertisers know this, merchants know this, but no one knows it better than the teacher who is anxious about his or her students.

Responsibility to teach gospel

The Lord has been explicit in our day about the responsibility of the bearers of the priesthood to teach the gospel. The Church was less than one year old when the Lord gave a revelation through the Prophet Joseph Smith at Kirtland in which teaching was mentioned in these words:

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." (D&C 42:12-13.)

Thumbing through the Doctrine and Covenants to the eighty-eighth section, we find this statement of the Lord:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

"Prepare every needful thing"

After this injunction to teach one another, to seek wisdom out of the best books, and to seek learning, the Lord gave further instructions and suggested in very few words that programs be established to carry out these responsibilities. This is how he said it should be done: "Organize yourselves; prepare every needful thing. . . ." (D&C 88:119.)

If we are to teach one another, if we are to seek wisdom and learning by study and by faith, we must organize and prepare every needful thing. These words form the basis upon which the idea of the meetinghouse library is conceived—to "prepare every needful thing" for more effective teaching.

Plan for saving souls

From the scriptures I have just read and the many others that might be cited, several things are made abundantly clear:

1. Every bearer of the priesthood within his sphere of influence and responsibility is to teach the gospel through precept and example. That is, he should be teaching by the example

of living the gospel; also through words, learning experiences, and instructional materials.

2. Every bearer of the priesthood is to prepare himself to be an effective teacher by study, prayer, and faith.

3. Every bearer of the priesthood should seek the direction of the Spirit to guide him in his own life and to inspire him in his teaching efforts.

4. Every bearer of the priesthood has a sacred stewardship in the kingdom of God. Our time, our talents, our property, our priesthood callings are part of this stewardship.

Thus, in our teaching responsibilities we are blessed with the opportunity to respond by participating in the divine plan of saving men's souls. As we serve we grow in our callings and can be fully accountable for our stewardship when called upon to do so. The meetinghouse library program is designed to help us be more effective in our teaching responsibility.

Library Coordinating Committee

The Church Library Coordinating Committee was organized in 1968 under the direction of the First Presidency and has been given the responsibility of coordinating the methods and procedures to be followed in all of the library functions of the Church. This committee supervises the meetinghouse library program, which has been in operation for only a short time. Details of the program were carried to all areas of the Church during the first half of last year. A number of publications have been issued concerning the establishment and operation of the program. They include the *Meetinghouse Library Bulletin*, the *Meetinghouse Library Handbook*, and the *Meetinghouse Library Technical Manual*.

Features of library program

Let me review briefly the essential instructions, supervision, and features of the program.

1. The First Presidency estab-

lished the policy that there would be one meetinghouse library in each meetinghouse of the Church. Regardless of the number of wards or branches meeting in the building, one library would serve all of them. Plans and specifications for such a facility may be secured from the Church Building Department. There are five alternate plans that make it possible to have a meetinghouse library in every type of church building.

2. The program as it relates to the stake is to be supervised by the stake president through a stake director of libraries.

3. The meetinghouse library is to be supervised by a meetinghouse librarian. Associate librarians are called where more than one ward or branch use the building. Library assistants to help individual organizations may be called as members of the library staff.

4. The meetinghouse library is to house all equipment and instructional materials needed for adequate teaching. Equipment should include motion picture, slide, and overhead projectors; audio-tape and record players; a spirit duplicator; a screen; a dry-mount press; and other equipment as needed. Instructional materials to be included are books, magazines, manuals, handbooks, music, printed articles, pictures, charts, maps, slides, filmstrips, overhead transparencies, motion picture films, and other types of teaching materials that would be used by teachers.

The meetinghouse library program is now a permanent program of the Church to assist in better teaching of gospel principles. The quality of teaching will be greatly improved by the implementation of this library of instructional materials, and it will be needed in every meetinghouse. The statistics presented yesterday to the meeting of the Regional Representatives of the Twelve indicate that 72 percent of our meetinghouses now have such libraries. We strongly urge

that those who have been slow in moving forward do so as rapidly as possible.

Instructional materials catalog

Now we come to the portion of the program which makes the library a vital part of teaching. There has just come from the press this booklet that I hold in my hand. You are not close enough to see its contents, but let me explain them to you. This is known as the *Instructional Materials Catalog*. In this publication are miniature illustrations of all the pictures related to topics now being taught in all the classes of the priesthood and auxiliary organizations, together with all those that will be taught during the coming year. All picture packets for lessons for the year 1972-73 are to be eliminated, and it will be necessary for materials normally supplied through packets to be ordered, filed, and circulated by and through the meetinghouse library for use in classes.

In this catalog, each of the pictures has been given an identification number. They will be ordered from the General Church Distribution Center by this number, and they will be filed in the library by this number. Lesson manuals will make reference in each lesson to the materials to be used by this standard number. The catalog will be available to the libraries and to all teachers. The writers of lessons will have this standard reference work available while preparing future lessons so they can prescribe materials that will be in the library. These visual aids will be referred to in the lesson manuals by the library number.

The *Instructional Materials Catalog* is in loose-leaf form so it can be expanded to include additional materials for future lessons. Many other types of materials will be added also, such as overhead transparencies, motion pictures, filmstrips, slides, tapes, and other media.

Key to effective teaching

This is an exciting program, one that will give teachers the much-needed helps to make their teaching effective. The well-organized, adequately stocked, and competently staffed library will become the nerve center of the ward or branch for more excellence in teaching. You can now see why it is important to move forward in every meetinghouse to "prepare every needful thing," as stated in the revelation from the Lord, for Churchwide uniformity in teaching assistance to all priesthood and auxiliary organizations. We encourage each member of the priesthood to make use of the meetinghouse library. Its purpose is to provide you, as well as the sisters who have teaching functions within the Church, with the materials and equipment to increase the quality of teaching.

I testify to you that the meetinghouse library program is divinely inspired. It is guided by the hand of our Heavenly Father to make teaching in the Church more effective. It has the immediate promise to increase the activity of the entire membership of the Church through making the messages of the gospel more vital in our lives. I pray we may be successful in this effort to "prepare every needful thing," in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Thank you, Elder Hunter. I am sure I need not tell you that this is a monumental effort of our Library Committee, which has done a tremendous work, and of course the entire Correlation Committee, and they are associated, working under the direction of Elder Hunter, who, as you know, is the Church Historian.

It is appropriate that we have also mention made of our Teacher Development Program, which is now launched. Under the direction of our

leadership training committee, of which Elder Thomas S. Monson is the chairman, we have had Brother David B. Haight, Assistant to the Twelve, who is working in that program of preparing teacher development lessons. He will now bring to

you another exciting portrayal of that which we are now putting into the hands of the teachers to help them become better teachers, and to make their work more effective, all for the blessing of our Heavenly Father's children.

Elder David B. Haight

Assistant to the Council of the Twelve

At a seminar held in Warsaw, Poland, attended by students and leaders of the Communist party, a student posed this question: "Please don't be angry, sir, but could you explain the 'meaning of life?'" Poland's leading Marxist philosopher reported that as he glanced at the hundreds of pairs of eyes silently staring at the party leadership, he recognized the seriousness of this question and a weakness in their philosophy that has neglected to deal with this challenging problem.

The meaning of life

We as members of this church know the meaning of life. It has been revealed in its truthfulness and purity and is available to all who seek, will listen, and believe. The mission and responsibility of this church and its members have been made abundantly clear—to proclaim the Lord's teachings unto the entire world. We must be prepared to accomplish what the Prophet Joseph Smith proclaimed—to see that "the truth of God [goes] forth boldly, nobly . . . till it has penetrated every continent . . . swept every country, and sounded in every ear, till the purposes of God shall be accomplished. . . ." (*Documentary History of the Church*, vol. 4, p. 540.) The Lord has said: "Prepare ye the way. . . ." (D&C 65:1.) Then it is our duty to prepare all of our members so that we might develop a strong foundation and belief in the true gospel of Jesus Christ. The Church-wide teacher development program was devel-

oped to help accomplish this purpose. It is now in various stages of implementation in the stakes and the wards and in English-speaking missions throughout the world.

Aim of teacher development program

The aim of the teacher development program is to improve teaching wherever teaching is done in priesthood quorums, auxiliary organizations, and in our homes so as to bring about worthwhile changes in the lives of boys and girls, men and women. The First Presidency initiated this program knowing full well the importance of the teaching moments in our classrooms and because of their conviction that all teachers can improve. This program combines the most effective teaching techniques with spiritual principles.

This priesthood-sponsored program, directed by the First Presidency and the Council of the Twelve, places the responsibility for its success with the stake presidents and then the bishops.

The able and highly competent committee appointed by the First Presidency, with Brother Rex Skidmore as chairman and Brother Ruel Allred, Sherman Sheffield, Stephen Covey, and others, has under inspiration developed what is now considered the most effective teaching program in use anywhere.

Progress of program

You stake and ward leaders have performed magnificently with the instruction given to you through the Regional Representatives of the Twelve in organizing, ordering the material, and getting this program off to an auspicious start. There have been shipped to the wards, stakes, and missions 917,598 copies of instructional material. Even with this vast quantity shipped, we apologize to a few who have yet to receive some material, because your orders far exceeded the quantities estimated. A fourth printing was necessary. All back orders are being distributed this week.

I am sure you would like to know how the teacher development program is progressing. The old adage that nothing succeeds like success certainly applies to this program. A stake teacher development director in Idaho reports, "We have now finished our sixth basic lesson in all of the wards. The stake inservice leaders contact me two weeks before the stake leadership meeting to review the filmstrips so they will be properly prepared for their meetings. There is a strong, positive response in our stake. Participants taking the first basic course observed our present teaching and were shocked. Their eyes have been opened to the principles of effective teaching."

Reports from the field

A Regional Representative of the Twelve reports, "Teacher development exceeding expectations. Excellent!"

From California: "All ten wards in our stake are half through the basic course.

"When the Primary began these new inservice lessons, they had only one person teaching the entire group. Now the inservice leader has several Primary workers also as teachers, and they break up into smaller groups

so everyone can be involved and report their experiences. Some were concerned with micro teaching. Now they use it and enjoy it."

From a New York stake: "The teacher development materials are excellent and the concepts aid anyone in teaching. I have even used some of these techniques in the public school system.

"Members are asking to be enrolled in the basic course. They are 'standing in line,' my wife being one of them."

One lady reported her teaching improved after the second lesson. She began to use the "eye to eye" approach. She began to "teach with the spirit and heart rather than with the book."

This story from a Utah rural area: "Twenty-four years ago, as a young man, I was called to teach a Sunday School class of thirteen- and fourteen-year olds. I thought my first lesson was pretty good, but I didn't have enough material to last through the class period. During my second lesson, again I was out of material. I resolved it would never happen again, but it did the next Sunday. I gave the books back to the Sunday School superintendent. All of these years I have carried a feeling that I was a failure as a teacher, yet I still wanted to teach.

"Now I have taken the basic course. I know what a teacher should be. I know how to prepare. I know how to involve my class, and now I am teaching and fulfilling my lifelong desire. I have developed a foundation for teaching."

I am sure you have been impressed with the advice and encouragement that President Joseph Fielding Smith and President Harold B. Lee give to the entire Church membership in the film *You Make the Difference*. This film, which every stake has in its library, outlines the need and demonstrates the methods for calling the participants and implementing the program. The

proper influencing of the behavior of individuals through enlightened knowledge is our challenge.

Three phases of program

As you know, the program is in three phases:

First: The eleven-week basic course is conducted every week in wards and branches. When one group of participants is graduated, another group starts the course. All officers and teachers, as well as prospective teachers, at some time, should take the basic course.

Second: The monthly inservice lessons are for all priesthood and auxiliary officers and teachers, and will be a continuous program. Each year a new series of inservice lessons will be prepared. The second series will begin in September 1971. Inservice lessons for subsequent years are now in preparation.

Third: "Supervision in Teaching" will be introduced in September 1971 with a supervision manual and other aids to assist the leaders and teachers to understand this new concept of effective supervision. This concept is not in its traditional use but is supervision using priesthood principles of love and understanding.

World-wide program

This entire teacher development program is being made available to units of the Church all over the world. Translation into sixteen languages is in progress. Non-English-speaking missions and stakes are receiving detailed instructions regarding distribution and suggested programming in their areas.

To develop great teachers takes effort, dedication, faith, and believing—the kind of believing expressed by some graduate students involved in this program in one of the student wards at one of the large California universities: "We have studied this program, and we know the program is inspired. Our problem and challenge is

to see that it is properly implemented and put into effective use."

The Church is now beginning an interesting period when members of this true church in increasing numbers will be able to proclaim "I know," for they will have been effectively taught.

Importance of teaching responsibilities

It has been said that teaching is one of the noblest professions. The Savior gives us some insight into the importance of our teaching responsibilities as he admonished Peter in that great encounter on the seashore when he queried Peter: "...lovest thou me more than these?" And then, to the dismay of Peter, he repeated his instructions three times, saying, "Feed my lambs," and then, "Feed my sheep. . . . Feed my sheep." (John 21:15-17.)

We must understand these instructions and our responsibility to "teach one another the doctrine of the kingdom" (D&C 88:77), but to teach it effectively so that all of us, our children, our children's children, and generations yet unborn will be able to perceive and comprehend the true meaning of life as proclaimed by the Master, and then have a desire to live it and eventually gain exaltation in the kingdom of our Heavenly Father, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Thank you, Elder Haight.

We shall invite you to stand now and Elder James R. Bradley will lead the congregation and chorus in singing "Do What Is Right."

The hymn, "Do What Is Right," was sung by the congregation.

President Lee

Bishop Victor L. Brown, second counselor in the Presiding Bishopric, will be our next speaker.

Bishop Victor L. Brown

Of the Presiding Bishopric

My dear brethren: I am deeply grateful to be with you in this great priesthood meeting of the Church. I pray that my remarks will be in harmony with the Spirit of the Lord. With his help I will attempt to explore with you some of the responsibilities we priesthood holders have by virtue of the fact that we have been ordained by proper authority to act officially in the name of God. This applies to twelve-year-old deacons as well as to high priests.

Who we are

First, we should understand who we are. Before we were born, our spirits dwelt in heaven with our Heavenly Father and his Son, Jesus Christ, who is our elder brother. We were faithful to him during that period of our existence. Had we not been faithful, we would have followed Satan as did one-third of the hosts of heaven. This would have prevented our coming to this earth as mortal beings, which was necessary if we were ultimately to attain eternal life and return to the presence of our Heavenly Father. We were faithful, and we are here in mortality with all the potentiality of exaltation.

One of the basic principles upon which his plan was based was free agency. We had our free agency in heaven and made the right choices. As mortal beings now, we also have our free agency. We may choose whom we will follow, either Satan or the Savior. "Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Ne. 10:23.)

Our mortal environment

Our mortal environment and its influences upon us may be somewhat different from those of our premortal

existence. Nevertheless, there were positive and negative influences in the spirit world. If it were not so, why would one-third of our spiritual brothers and sisters have followed Satan into captivity? The alternatives available to us in this life are the same as they were before. It is either Jesus Christ and eternal life or Satan and bondage. Here is what we find in the scriptures regarding this subject:

" . . . they who keep their first estate [which includes all of us] shall be added upon; and they who keep not their first estate [those who followed Satan] shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate [this life] shall have glory added upon their heads for ever and ever." (Abr. 3:26.)

Created in God's image

Being sons of God, we were created in his image. In other words, our physical appearance is similar to his, just as it is to our earthly father. Recognizing, then, that we are literally spiritual sons of our Father in heaven— ". . . And I, the Lord God, had created all the children of men . . . for in heaven created I them" (Moses 3:5)—and recognizing that we are created in his image, that this human form of flesh and bone is the tabernacle for our spirits in this mortal life, that we had the wisdom to make proper choices in the life before this, and further that we who are present in this priesthood meeting have the authority to act in his name and officiate in his holy ordinances here among men—recognizing all of this, it should not be difficult to catch the vision of the responsibilities associated with such blessings, responsibilities far and beyond those held by those who do not hold the priesthood.

Examples of true manhood

Let us consider just a few of these responsibilities. In the scriptures we read, "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.) The Lord defined some very basic differences between men and women. He gave the male what we call masculine traits and the female feminine traits. He did not intend either of the sexes to adopt the other's traits but, rather, that men should look and act like men and that women should look and act like women. When these differences are ignored, an unwholesome relationship develops, which, if not checked, can lead to the reprehensible, tragic sin of homosexuality. In other words, we have a responsibility as priesthood bearers to be examples of true manhood.

Command to be fruitful

The Lord commanded men and women to multiply and replenish the earth. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. 1:28.) To insure that this would take place, he gave to each a powerful emotion which causes a male and female to be attracted to each other. To man he gave a mind with which to reason so that he might have dominion over "every living thing that moveth upon the earth." With this mind he also expects man to have dominion over himself. He expects man to exercise control over his sexual drives.

"Thou shalt not commit adultery"

Sexual activity is to be indulged in only within the bonds of marriage. When this is the case, it is one of the most rewarding and satisfying ex-

periences man can have. When this is not the case, the same experience becomes base and evil. Notwithstanding the attitude of much of the world toward sexual permissiveness, the Lord has never changed his commandment in this regard. He said, "Thou shalt not commit adultery." (Exod. 20:14.)

Infidelity and promiscuous sex activity destroy the basic, vital institution of the family, which in turn destroys all that is good in life. If we as priesthood holders are to bring honor to that priesthood, we will refrain from any sexual activity outside the bonds of matrimony. Otherwise, we bring disgrace to ourselves and to the priesthood we bear.

Acknowledging the fact that this mortal body is the tabernacle of the spirit and that the spirit was fathered by our Father in heaven, it behooves us to show respect for our bodies by not abusing them through the use of harmful and destructive substances. Here again, one who holds the priesthood has a responsibility far greater than one who does not, a responsibility to abstain completely from the use of such things as alcohol, tobacco, and drugs.

Principle of honesty

We have been discussing matters which may be classed primarily as moral. Morality, however, is not limited to the question of sex or drugs. It is much broader in its scope. I should like now to branch into another phase of morality. Three statements by President David O. McKay very forcefully introduce this vitally important moral principle:

"Honesty and sincerity are the basic virtues of a noble character." ("We Believe," *Improvement Era*, September 1963, p. 803.)

"Honesty . . . is the first virtue mentioned in the Thirteenth Article of Faith. It is founded on the first principles of human society and is the foundation principle of moral

manhood." (*Treasures of Life* [Deseret Book Co., 1965], p. 455.)

"It is impossible to associate manhood with dishonesty. To be just with one's self, one must be honest with one's self and with others. This means honesty in speech as well as in actions. It means to avoid telling half-truths as well as untruths. It means that we are honest in our dealings—in our buying as well as in our selling. It means that an honest debt can never be outlawed, and that a man's word is better than his bond. It means that we will be honest in our dealings with the Lord, for 'true honesty takes into account the claims of God as well as those of man; it renders to God the things that are God's, as well as to man the things that are man's.'" (*Conference Report*, April 1968, pp. 7-8.)

Reputation of Mormons

Some time ago I had occasion to visit with a man from New York City. He has been in the field of finance for many years. His associates are nationwide. During the course of our conversation, he made a remark that has given me much food for thought. He said: "Over the years, I have had dealings with many Mormons. I have yet to run into a dishonest one."

I countered by saying, "If a Mormon truly lives his religion, he must be honest." However, I indicated that I was afraid there were some who did not live their religion fully, whereupon he replied, "I hope I never have the shattering experience of meeting a dishonest Mormon."

I had almost forgotten this conversation until the other day when I visited with another financier from New York City. We were discussing a rather negative article published recently about Salt Lake City and the Mormons and some of the feelings against the Church in earlier years. He said, "That may have been true in the past, but now it is a point of distinction to be known as a Mor-

mon," inferring that being a member of the Church is now considered worthy of great respect.

Conduct of young men

Within the next three or four months, over four hundred young men holding the office of priest in the Aaronic Priesthood will be going to Hawaii for employment in the pineapple fields. I am quite sure none of them solicited this job. How, then, did they obtain it? Last year some of our young men found employment with this same firm. Their conduct and performance were so outstanding, the company this year wants four hundred of the same kind. I hope these four hundred young men are present in this priesthood meeting. Each one carries the reputation of the holy priesthood on his shoulders. If they honor their priesthood, they will be honest in all their dealings. They will be men of integrity, totally dependable. If they do this, they will bring honor to themselves, their families, their church, and their God. Certainly their Father in heaven will be proud to acknowledge them as his sons.

Graduates of BYU

I am told that currently recruiters for major national corporations rank the Master of Business Administration graduates from the Brigham Young University with those from the top four or five business schools in the nation, not because of their academic prowess alone but because of the kind of men they are, men of honesty and integrity.

You may ask what all of this has to do with the responsibility of a priesthood holder. My answer is, Everything. The Lord has said, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight." (Ps. 101:7.)

Distinguished for zeal

Alma, speaking of the people of Ammon, said, "And they were among

the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end." (Al. 27:27.)

The dictionary says integrity implies trustworthiness and incorruptibility to a degree that one is incapable of being false to trust, responsibility, or pledge. Honesty implies a refusal to lie, steal, or deceive in any way.

Counsel of Joseph F. Smith

President Joseph F. Smith, in writings to the membership of the Church, summarizes the message I have tried to give tonight:

"Then we have a mission in the world: each man, each woman, each child who has grown to understanding or to the years of accountability, ought to be an example to the world. They ought not only to be qualified to preach the truth, to bear testimony of the truth, but ought to live so that the very life they live, the very words they speak, their every action in life will be a sermon to the unwary and to the ignorant, teaching them goodness, purity, uprightness, faith in God and love for the human family."

"Let every man's life be so that his character will bear the closest inspection, and that it may be seen as an open book, so that he will have nothing to shrink from or be ashamed of. Let all men who are elevated to positions of trust in the Church live so that no man can point to their faults, because they will have no faults; so that no man can justly accuse them of wrongdoing, because they do no wrong; that no man can point out their defects as 'human' and as 'weak mortals,' because they are living up to the principles of the gos-

pel, and are not merely 'weak human creatures,' devoid of the Spirit of God and the power to live above sin. That is the way for all men to live in the kingdom of God."

"The first and highest standard of correct living is to be found in that individual responsibility which keeps men good for the truth's sake. It is not difficult for men who are true to themselves to be true to others. Men who honor God in their private lives do not need the restraint of public opinion which may not only be indifferent, but positively wrong."

"No member in good standing in the Church will be drunken or riotous or profane or will take advantage of his brother or his neighbor, or will violate the principles of virtue and honor and righteousness." (*Gospel Doctrine* [Deseret Book Co., 1968], pp. 251-53.)

Brethren, as sons of God holding his holy priesthood, we have an obligation to bring honor to his name. We are his emissaries in the world. He has shown unbounded love for us through the blessing of the priesthood and through having given his life that we might have eternal life. In return for all of these blessings, he has said, "If ye love me, keep my commandments." (John 14:15.) That we may do this more perfectly each day I humbly pray in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Besides the Teacher Development and the Library programs, we have now given to the Church the genius of leadership training, and on the team that has been preparing and has worked on this leadership training program has been Elder Wendell J. Ashton. We will ask Brother Ashton now to speak to us.

Elder Wendell J. Ashton

Church Leadership Committee

Last week several of us were in the office of my former missionary companion, Elder Gordon B. Hinckley, shortly after he had received his notice from the First Presidency as to when he would speak at this great conference.

Elder Hinckley turned serious and almost wan, then said, "You know, this frightens me terribly. It does every time general conference approaches."

Elder Hinckley has been coming up here twice a year and performing ably for thirteen years. But can you see how one of us feels coming to this world-conference pulpit for the first, and perhaps only, time?

Chat with two sons

And so tonight, with your approval and President Smith's permission, I should like to speak to only two of you here, as I respond to the request of the First Presidency to represent the Church Leadership Committee, headed by Elder Thomas S. Monson. I shall feel more comfortable chatting with only two of you, but you all may listen if you care to. The two are our two sons: Owen, a priest, and Kay, a teacher.

The General Authorities are concerned about you two boys, and your sisters too. Our Church leaders are aware of the tremendous challenges and opportunities facing all of our youth.

Leadership training program

Four years ago the presiding brethren launched a leadership training program. It began with the General Authorities themselves, in a school-of-the-prophets meeting each Wednesday in the Church Administration Building. They taught themselves in the leadership skills of Jesus and his prophets. From this modern school of the prophets came outlines and

source materials for leadership training in the stakes and missions—at stake priesthood leadership meetings, stake priesthood meetings, Saturday evening leadership meetings of quarterly stake conferences, and at similar meetings in the missions. There have also been leadership seminars for Regional Representatives of the Twelve. These representatives then conduct regional meetings twice a year for stake priesthood and auxiliary leaders. This year, leadership instruction has been extended to a bishops' training course, to monthly quorum meetings of high priests, and to other areas.

Challenges of fast-changing world

This leadership training aims particularly to help young priesthood holders like you to better meet the challenges of this fast-changing world. And how it is changing!

In 1900 only 4 percent of the college-age group attended college. Now it is 40 percent. A national business magazine notes that "it is estimated at the present time that an engineering degree represents knowledge that becomes obsolete after ten years. Changes are coming so fast that degrees will soon be out of date after five years. . . ." Another publication reports that 80 percent of the jobs in the future will require less than four years in college, but will demand vocational-technical education for skills such as those of carpenters, auto mechanics, secretaries, and salesmen.

A book, *The Year 2000*, talks about some of the developments likely ahead for you: mining and farming on the ocean floors, three-dimensional photography, artificial moons for lighting large areas at night, and many others.

Resistance to other changes

Even more sobering, though, are thoughts regarding other changes that some say are ahead: the phasing out of family life and of the moral code that helped make this and other nations great.

As priesthood bearers, we must be prepared to meet change and to resist with all our might those changes that would strike at the basic institution of the Church and of society generally—the home.

Eternal principles of leadership

You will know wisdom, Owen and Kay, when you fully realize that the lasting lessons in leadership do not change. They are eternal. They helped make Noah and Abraham and Moses giants in the land, giants in character, in leadership, in bringing men and women closer to God. These same unchanging principles of leadership are helping Latter-day Saint priesthood leaders and holders become mighty leaders today, not only in the remarkable growth of the Church but also in government, business, education, and the professions of the world. These eternal principles can help you lead in a world that cries out for real priesthood leadership.

Joseph who was sold into Egypt

May I give you one or two examples. Let's begin with that noble forebear of many of us—Joseph, who was sold into Egypt. As a youth he was rejected. His own brothers cast him into a pit and then sold him as a slave. While still a young man, he was bound in a dungeon because he turned away from a woman who tempted him. He was confined in that dungeon for over two years. When he was brought out, he was taken before the Pharaoh, who was troubled with a dream. He had heard of Joseph the prisoner's reputation for interpreting dreams. Catch Joseph's reply to Pharaoh's request for an

answer to his dream, Joseph's first recorded words after emerging from the dungeon: "It is not in me: God shall give Pharaoh an answer of peace," said Joseph. (Gen. 41:16.)

Joseph had kept the faith—faith in his Heavenly Father. He had remained free as a slave and as a prisoner because he had kept close to the Lord. Yet there are young men and women today who become slaves when they are free because they unfortunately reach for a pill when they suffer a reverse or feel rejected.

David and Goliath

Remember some years ago, Owen, when you and I together prepared a family home evening lesson while on a vacation at Flathead Lake in Montana? The lesson was on David and Goliath. The account in Samuel said that Goliath was six cubits and a span tall. We figured that was nearly ten feet. (What a basketball center he would have been!) Samuel said that Goliath wore a coat of mail weighing 5,000 shekels. We did more figuring. That coat weighed approximately 160 pounds. Goliath was not only big; he was strong. Listen now to David the shepherd boy's words as he faced the giant in the Valley of Elah, after Goliath had roared out his ridicule.

David replied, "This day will the Lord deliver thee into mine hand. . . ." (1 Sam. 17:46.)

Owen and Kay, you are going to face some Goliaths ahead—big challenges. Don't fear them. Meet them. Move into them, knowing that the Lord is with you, if your cause is righteous.

Lessons to be learned

There are more lessons to be learned from Nephi and Naaman, from Joshua and the brother of Jared, from Samuel of Israel and Samuel the Lamanite, and from many others. The most powerful lessons, however,

you will find, come from that leader among leaders, Jesus the Christ.

And so, Owen and Kay, from the prophets and from the Prince of Peace, learn how to lead, beginning with yourselves. Stand on your own feet. Stand tall. Hold your heads high as though you are truly sons of God, which you are. Walk among men as holders of powers beyond your own, which you have, through the priesthood. Move on the good earth as though you are partners of the Lord in helping to bring immortality and eternal life to mankind, which you are. Walk quietly, as in stocking feet; but walk fearlessly, in faith. Don't let the ill winds sway you. Walk as leaders with the priesthood in the government of God. Walk with hands ready to help, with hearts full of love for your fellowmen. But walk with a toughness in righteousness.

If you do, Owen and Kay, I promise you as your father and as the presiding priesthood bearer in our home that you will know the meaning of that blessing of a father of old to his son, when Lehi spoke to Jacob: "... men are, that they might have joy." (2 Ne. 2:25.)

I give you this witness, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Thank you, Brother Wendell. I said to my beloved colleague, President Nathan Eldon Tanner, that I have never heard him speak when he didn't give me good, sound wisdom.

It will now be my privilege and yours to hear him, and I don't want him to subtract one bit from what he has prepared to say to us tonight.

President N. Eldon Tanner

Second Counselor in the First Presidency

I am always happy, my brethren, for the privilege I have of meeting with the priesthood. As I have said before, I have met with men in high places in different countries, holding responsible positions, leaders, executives, and so on, but never do I feel the same as when I meet with the priesthood.

The lad who is not with us

As we were listening to and enjoying these fine talks, and as I looked over this audience and thought of all those who are gathered tonight—President Lee said 170,000—and enjoying the friendship and brotherhood of our brothers in the priesthood, I have been thinking of and wondering about the lad out there who is not with us, who is not a part of this group, because he thinks he is not wanted, understood, or loved.

There are in every ward boys ranging in ages from twelve to seventy who, though they would deny it, are hungry for attention, for brotherhood, and for an active life in the Church.

The way to happiness

Let us as leaders, and all of us, always remember and never forget that everyone is looking for happiness. Everyone wants to be happy. It is our great privilege and responsibility to show him the way to happiness and success. Often some little thing, some slight, or a misunderstanding causes one to become inactive. There are those who are discouraged and inactive because they have felt neglected or have been offended; or they are guilty of some transgression of their own, and as a

result feel that they are outcasts or that there is no place for them, that they are not worthy or wanted. They feel that they are lost and cannot be forgiven. We as leaders must let them know and make them know that we love them, and help them to understand that the Lord loves them, and that the Lord will forgive them if they will truly repent.

Wandering boys

We have an old song, "Where Is My Wandering Boy Tonight?" and I was wondering if that could not be changed to mean more to us in these words: "Why is my boy wandering tonight?"

If those two sons of Brother [Wendell J.] Ashton will follow their father's directions, and if all who listened to Bishop Brown this evening, and those who listened this afternoon and this morning to the general conference, will follow the instructions that were given them, they will not be wandering boys.

But sometimes boys do wander because, as I said before, of the way they are treated, the way they are neglected; because they feel they are not wanted.

Parable of the Lost Sheep

The Lord gave us the parable of the Lost Sheep, and I should like to read it because I think it is important:

"Then drew near unto him all the publicans and sinners for to hear him.

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

"And he spake this parable unto them, saying,

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

"And when he hath found it, he

layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Luke 15:1-7.)

Saving the lost

Every bishop, every stake president, every leader of any organization knows someone who needs attention, and you and we have the responsibility of going to find that lost sheep. If we had knowledge tonight that some young man was lost, if anyone knew of someone who was drowning, we wouldn't hesitate one minute to do all in our power to save that individual, to save the one who was lost, the one who was drowning, the one who was in need of our help. These young men and these older men who are inactive in the Church, who have strayed away from the Church because of inactivity or for any reason, need our help and need our attention just as much. They need our prayers and our consideration, and nothing will bring us greater joy and happiness than to see one come back into activity.

By saving one, we might save a family. We might even save a generation. By losing one, we may lose not only the individual but a family and his posterity. The responsibility is great. Some of us seem to be very happy if we have from 40 to 70 percent attendance. If you have 40 percent attendance, you have 60 percent who are not in attendance. And if you have 70 percent in attendance, there are still 30 percent not attending, and those are the ones who need our attention, and they need it badly.

Appreciation for home teacher

I was greatly impressed as I attended a stake conference and called on a bishop to speak. As he spoke, tears came to his eyes, and it was difficult for him to speak when he said, "I want to acknowledge here tonight at this meeting my home teacher. I was an inactive senior Aaronic Priesthood holder, and this home teacher worked with me. I didn't want to see him at first; in fact, I refused, but he continued until I would let him come into my home and teach me. And here I am now, his bishop. I want to express to him my deep appreciation." Thank the Lord for such worthy men, who will not fail to do everything in their power to save those who are wandering.

A call to serve

I think possibly I have told this experience that I had myself. I saw a young man when I was stake president; he was a very able young man; he had been trained in agriculture, and we needed an agricultural adviser in our welfare committee. He wasn't active in the Church. I knew that he wasn't keeping the Word of Wisdom, but I called and asked him to go to lunch with me one day; and as we sat and talked, I told him what I wanted of him. I said, "You are the best prepared, able young man to do this job. We need you, and you need activity."

We talked for some time, and he said, "Well, President Tanner, you know that I don't keep the Word of Wisdom."

I said, "Well, you can, can't you?" Probably that wasn't fair.

And he said, "President, that is a different approach. My bishop came to me last month and asked me if I would take a job in the ward. I told him that I wasn't keeping the Word of Wisdom. And he said, 'Well, we will get somebody else.'"

So I talked with him for a little

while longer, and I said, "Listen, brother, you need activity in the Church, but we need you, we really need you."

After we had talked a little while, he said, "Do you mean that if I took a position like this I couldn't even have a cup of coffee?"

I said, "Yes, that is exactly what I mean. Any leader must be a leader, and you must be an example. If you were taken into a stake committee, we would expect you to live the gospel the way a man should live it."

He said, "Well, then, I shall have to think it over."

I said, "You think it over. But remember, you need activity, and we need you."

He said, "Well, I will let you know."

He didn't call me the next day. He didn't call me the next day, and he didn't call me the next day, and he didn't call me the next day—and he didn't call me the sixth day. And I thought, well, he doesn't want to admit that he can't keep the Word of Wisdom.

On the eighth day he called me. He said, "President Tanner, do you still want me to do that job?"

I said, "Yes, that is the reason I called you and talked to you about it the other day."

He said, "Then I will do it, and on your terms."

Results of church activity

And he did it, and he did it on my terms. He was a single man, but he was thirty-some years of age. He came into activity, and there was a young woman who was stake president of the Mutual, a very fine young woman, and he met her and became very well acquainted with her and fell in love with her and married her.

And then he became a bishop and then he became a high counselor and then he became a member of the stake presidency. You know, it has

given me a great deal of satisfaction to know that that young man became active, and his family is active. He has children now that are active.

Brethren, regardless of where we are or who we are, we should realize that we have out there a boy, a young man, an older man who is not active, and he wants to be active, if we can just find a way to interest him and let him know that he wants to be active.

Importance of saving souls

I would like to leave this challenge with you tonight, my brethren, that each bishop determine that within the next month he will begin very actively to bring some young man into activity; and each counselor would do the same thing; and each man who holds office in that ward or stake would do the same thing. Brethren, there is nothing more important in your whole lives than to save souls. We have programs and we have planning outlines for teachers, and we give them teacher helps, and all those things to take care of those who are attending, but I fear too often we are forgetting and neglecting and ignoring those who are not always there,

satisfied to say we had 50 percent or 60 percent in attendance.

Joy in finding lost sheep

I don't care at all for percentages or statistics, but I do care for that boy and the outside young man, and I appeal to you tonight, my brethren, every one of you who is holding the priesthood of God, and particularly those who hold office in the Church, to set about to do as the Lord said, to find that lost sheep, bring him back into the fold, so that you will find joy with him when you meet your Heavenly Father.

And to you young men, there is no fun in being lost, and you can keep from being lost if you will honor your priesthood all the time and help the boys who are having difficulty to honor their priesthood, that they might be happy.

I bear you my testimony, my brethren, that we hold the priesthood of God. This is his church and kingdom. He has given us the responsibility of teaching and helping to save our fellowmen. May we do it in a way that will be acceptable to him, which will bring joy to us and help to prepare us for eternal life, I humbly pray in the name of Jesus Christ. Amen. ■

President Harold B. Lee

First Counselor in the First Presidency

Thank you, President Tanner. I would have you remember a remark of Brother Marvin J. Ashton in his very excellent address today when he said no home is a failure until it gives up on that son, or that daughter, or that husband, or that wife. It must not give up, no matter how difficult the task to save one of ours.

The worth of a boy

Horace Mann, that great educator somewhere back in the time of Abra-

ham Lincoln, told how he was the speaker at the dedication of a great boys' school, and in his talk he said, "This school has cost hundreds of thousands of dollars; but if this school is able to save one boy, it is worth all that it cost." One of his friends came up to him at the close of the meeting and said, "You let your enthusiasm get away with you, didn't you? You don't mean what you said that if this school, costing hundreds of thousands of dollars, were to save just one boy,

it was worth all that it cost? You surely don't mean that."

Horace Mann looked at him and said, "Yes, my friend. It would be worth it if that one boy were my son; it would be worth it."

I want you to know that it would be worth it if it were my grandson, or one of mine. It would be worth it if it were one of yours.

Concern for youth of today

As I have listened to these talks today, there has been a flood of concern about the terrible situations that confront the youth of today, and a pleading for the coaches to teach the quarterbacks; and the quarterbacks not to be the men on the field, but to do their job of quarterbacking; and the coaches not to try to be the quarterbacks, but to be sure of their coaching.

Decency of majority

I came across a statement from the late President [Dwight D.] Eisenhower in the *Reader's Digest* some years ago. He said, "Unfortunately many people nowadays have become so bemused by the excesses of a small minority of American youth, that they forget to note the decency and intelligence of the overwhelming majority. This is a great injustice to you young folks and a disservice to America.

"Judge Lester H. Loble of Montana, who has done so much to check juvenile delinquency in his state, has said that 97 percent of our youngsters today are as good as those of any generation, but the three percent who are hoodlums are worse. I might go one step beyond and suggest that in a good many ways, today's young people are *better* than my own generation. Certainly, you are better educated, better informed about the world, have a far broader outlook on life than we did at your age. Moreover, most of you I talk with—and I do talk with hundreds every year in student and political gatherings and

elsewhere—have fine motives and a sound moral attitude." ("Thoughts for Young Americans," *Reader's Digest*, April 1966, pp. 88-92.)

As I read that, I recalled a statement made by Dr. Fisher, former educational director of the Boy Scouts of America, who here in the Assembly Hall made an interesting remark. He said, "If the youth of today were not twice as good as were the youth of two generations ago, they wouldn't be half as good as they are." If you analyze that, I think you can understand why he would make that remark.

"Anxiously engaged in a good cause"

May I conclude now by reading you something that means something beyond what we can do in teacher development, in leadership training, or in providing library materials, and this was said by the Lord in a great revelation.

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh

beneath, and not from above." (D&C 58:26-29, 32-33.)

Bring righteousness to pass

Brethren of the priesthood, in your own circle, in your own home, in your own lives, you must do all you can of your own free will, and bring to pass much righteousness. Our job and your job, my job, is to look after the man behind the one in front of you. That is a little difficult for some people to figure out. And when you find out that one, and put him in line, then you are prepared to go out and search for the other ones. I pray that the Lord may help you to find out that one and put him in line, then you are prepared to go others round about you, and we will be on our way to a glorious future.

That the Lord may help us so to do, I pray humbly, in the name of the Lord Jesus Christ. Amen. ■

President Harold B. Lee

The brethren have told me that one minute past 9 o'clock \$1500.00 will be charged to KSL. There is nothing I can say that will be worth \$1500.00.

The CBS Radio Tabernacle Choir

Broadcast will be from 9:30 to 10 o'clock Sunday morning. Those desiring to attend must be in their seats before 9:15 a. m.

There will be large crowds attending the services on Sunday. Please be considerate; drive carefully, and let us give thanks tonight to this wonderful male chorus of Seminary and Institute personnel, students and faculty members, from Salt Lake Ogden and Logan areas. We deeply appreciate their inspiring music, and the service they have rendered.

We shall now close this meeting with the chorus conducted by James R. Bradley, with Alexander Schreiner at the organ, singing, "Eternal Life," after which the benediction will be offered by Elder Antone K. Romney, executive secretary of the Church Correlation Committee.

The Combined Male Chorus of Seminary and Institute personnel sang the number, "Eternal Life."

The benediction was pronounced by Elder Antone K. Romney, executive secretary of the Church Correlation Committee.

The conference was adjourned until 10 o'clock Sunday morning.

SECOND DAY

MORNING MEETING

FOURTH SESSION

The fourth session of the conference convened in the Salt Lake Tabernacle on Sunday, April 4, 1971, at 10 o'clock a. m.

With President Joseph Fielding Smith present and presiding, President Harold B. Lee, first counselor in the First Presidency, conducted this session.

The choral music for this meeting was furnished by the Tabernacle

Choir, directed by Richard P. Condie. Alexander Schreiner was at the organ console.

Before the beginning of the meeting, the Tabernacle Choir sang the number, "Rejoice the Lord Is King."

President Lee made the following statement:

President Harold B. Lee

It is a great pleasure for us to welcome all present this morning in this

historic Tabernacle in Salt Lake City, Utah. We welcome also special guests—national and local government leaders, educational and civic leaders, and stake and ward Church leaders from far and near. We welcome friends from other churches, and also the vast television and radio audiences. We extend to all cordial greetings and welcome to this fourth session of the 141st Annual Conference of the Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Sing Unto God," following which Elder William Roberts, Regional Representative of the Twelve of the New Zealand Region, will offer the invocation.

The Tabernacle Choir sang the anthem, "Sing Unto God," after which the opening prayer was offered by Elder William Roberts, Regional Representative of the Twelve.

President Lee

The Tabernacle Choir will now sing "Thy Word Is a Lantern," after which President N. Eldon Tanner of the First Presidency will speak to us.

The number, "Thy Word Is a Lantern," was sung by the Tabernacle Choir.

President Lee

Our first speaker this morning will be President N. Eldon Tanner, counselor in the First Presidency of the Church.

President N. Eldon Tanner

Second Counselor in the First Presidency

We have heard a great deal lately about the Last Lecture Series, in which those who lecture choose their subject as though it were the last they would give. With that in mind, I chose my subject for this conference as though it were to be my last lecture—the most important message I could leave with the people.

"Choose you this day . . ."

The subject I have chosen, then, is taken from Joshua: ". . . choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." (Josh. 24:15.) Shortly after saying this, Joshua, being 110 years old, died, leaving this as his parting message.

As we have listened to the wonderful talks that have been given in this conference, and as we shall listen to those that will follow, I am sure we

will realize that all of them emphasize the importance of serving the Lord.

Ancient Israel

We all remember how Moses led the children of Israel out of bondage, and how the Egyptians were destroyed by the Red Sea; how the Lord gave the Amorites and the people of Jericho into their hands so that they might possess their lands, and how Joshua reminded his people of the words of the Lord:

"And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."

Then Joshua said: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away

the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

And then he warned: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." And frightened, they responded: "The Lord our God will we serve, and his voice will we obey." (Josh. 24:13-15, 20, 24.)

A modern parallel

A parallel to this is found in the story of our pioneer forefathers, who because of their religious convictions had to flee from their beautiful city and homes. Though they suffered much, and many died, they remained true to their faith, and even in the face of all their hardship as they toiled across the plains, they sang: "And should we die before our journey's through, Happy day! all is well." They blessed the name of the Lord, their God, and continued to serve him, and through their righteous endeavors he has blessed and prospered them and their posterity.

As we read the scriptures and as we read the history of the world, we find numerous examples where individuals, communities, and even nations who chose to serve the Lord were saved and prospered—not through their human genius alone, but by the will of God—while others who refused to do so suffered his wrath, were defeated and destroyed.

God's promises conditional

As recorded in the Book of Mormon: "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and

from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . ." (Eth. 2:12.)

What a glorious promise! But we find the same "if" restriction that Joshua warned his people about: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you." The promise in Ether is conditional only "if they will but serve the God of the land, who is Jesus Christ." Are we headed for destruction by failing to serve Jesus Christ, by failing to live according to his teachings?

Civilization on trial

In his book *Civilization on Trial*, published in 1948, Arnold J. Toynbee seems to catch this message, as he refers to the rise and fall of civilizations, and recognizes the reason for their declines. He defines history and its pattern of repeating itself, and then he says:

"Our present situation is formidable indeed. A survey of the historical landscape in the light of our existing knowledge shows that, up to date, history has repeated itself about twenty times in producing human societies of the species to which our Western society belongs, and it also shows that with the possible exception of our own, all these representatives of the species of society called civilizations are already dead or moribund. Moreover, when we study the histories of these dead and moribund civilizations in detail, and compare them with one another, we find indications of what looks like a recurring pattern in the process of their breakdowns, declines, and falls. We are naturally asking ourselves today whether this particular chapter of history is bound to repeat itself in our case. Is that pattern of decline and fall in store for us in our turn as a doom from which no civilization can hope to escape?"

He goes on to express his opinion

that the pattern of earlier successes or failures does not necessarily have to be repeated. He says: "As human beings, we are endowed with this freedom of choice, and we cannot shuffle off our responsibility upon the shoulders of God or nature. We must shoulder it ourselves. *It is up to us.*" He suggests what we should do to be saved, politically, economically, and religiously, and states: "Of the three tasks, the religious one is, of course, in the long run by far the most important." (New York: Oxford University Press, pp. 38-40.)

The key to peace and prosperity

I suggest to you that if we were spiritually sound, if we were living the teachings of Jesus Christ, whom we *must* serve if we are to survive as individuals and nations, then the political and economic problems already would be solved, because by living the Ten Commandments and other teachings of God we could all live together in peace and prosperity. As we review these teachings we can find nothing in them which, if lived, will not make us better and happier in every way.

We are reminded of the destruction of Sodom and Gomorrah, Sodom being the chief town in its settlement in the center of the Garden of Jehovah; of Tyre and Sidon, with Tyre a flourishing city of great wealth and beauty, and perhaps the largest city which the Savior is known to have visited; and of Jerusalem, and other great cities and civilizations which have fallen because they turned away from God and became a wicked and adulterous people. And I fear that this is happening rapidly in our own land.

A prophetic poem

Rudyard Kipling's prophetic poem "Recessional" was a warning to the great and powerful British Empire, when it was at the height of its glory,

and should be a warning to all nations. He wrote:

"God of our fathers known of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

"Far called, our navies melt away,
On dune and head-land sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!"

—Hymns, No. 76

These examples emphasize so clearly that there is strength in humility and weakness in pride. If we do not repent and change our ways, we will be repeating the history of Sodom and Gomorrah. Let us analyze our accomplishments and find out where our values are. We have made great strides of advancement in scientific fields. We have sent men to the moon and back, developed a nuclear bomb, and made great progress in the methods of war, but what have we done in the interest of peace? What have we done in the field of human relations? What progress have we made in spirituality?

Need for spiritual renaissance

Can anyone fail to see that we too are living in a wicked and adulterous world, that we are failing to serve God, that we are surely on our way to destruction when in nearly every newspaper and magazine and on the radio and TV stations you read or hear of every law of God being broken: stealing, burning and plundering, killing, adultery, rape, death and calamity through drunkenness,

churches empty and stores and parks and highways full on Sunday. Too many of us who claim to be Christian are guilty of some of these things.

As someone has said: "If we were to be arrested for being Christians, I wonder if there would be enough evidence to convict us?" We have been warned and forewarned. We cannot plead ignorance. If we are to save ourselves, our families, and our country, we must, as Peter taught, repent, be baptized, change our ways, and turn and serve the Lord and keep his commandments. The responsibility rests on us as individuals. We need a spiritual renaissance.

Can you imagine what a glorious world it would be to live in if everyone were living the teachings of the gospel, loving God, and keeping his commandments? If we all loved one another, if there were no backbiting, no killing, no stealing, if everyone were honest, true, chaste, and benevolent? We would have no wars, but peace and heaven here on earth, and we could use the money now spent on war, law enforcement, and crime for worthy purposes to aid the needy, the sick, and unfortunate.

Preservation through righteousness

When the Lord told Abraham that he was going to destroy Sodom because of its wickedness, Abraham pleaded first for its preservation if there were but fifty righteous, and then finally for even ten righteous. The Lord agreed, but they failed to find even ten righteous, so the city was destroyed. Let us be sure that we can be counted among the righteous for whose sake the Lord would spare our city and our country. It is most important that we decide whether or not we are going to serve the Lord. He himself said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the

other. Ye cannot serve God and mammon." (Matt. 6:24.)

The choice to serve God, worthily made, does not necessarily preclude a home or sufficient money or income, or the things of this world which bring joy and happiness, but it does require that we must *not* turn away from God and the teachings of Jesus Christ while in the pursuit of our temporal needs.

Temporal and spiritual success

My experience throughout my life has shown me beyond question that if we will live the principles of the gospel as taught by Jesus Christ and the prophets, serving the Lord and keeping his commandments, it will contribute greatly to our success in the worthwhile things of life, both temporally and spiritually. We will raise better families and contribute more to the community than those who deny the Lord and ignore his teachings. In fact, if you look at the people whom you know, you will find that those who live truly Christian lives are happier, and more loved and respected, while preparing for eternal life.

The Lord said also: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

Concern for material possessions

I wonder about our undue concern for material possessions, for shrines and monuments, which crumble and decay. Just the other day I read a news item telling of the deterioration of the Lincoln Memorial. This is disturbing news indeed to all of us who honor those who have done so much

to build and serve their country. But as we read in detail about the limestone walls and marble columns of the forty-eight-year-old monument deteriorating, its mortar flaking away, stalactites and stalagmites transforming its basement into an eerie cavern, millions of spiders and tiny, winged midges swarming over the ceiling, it gives us an outstanding example of the fact that moth and rust doth corrupt treasures on earth. As we pay homage to the revered memories of persons and places, let us at the same time be diligently engaged in our spiritual duties and the preservation of treasures which cannot be effaced by time.

I am reminded of Henry Van Dyke's story "The Mansion," where he tells of the rich man who lived in a mansion on earth but was shocked to find that he had only a tiny hut when he reached heaven. But the poor man found to his surprise that he had a mansion in heaven because he had been laying up for himself treasures in heaven.

Choice of God or Mammon

As we go through life we are continually making choices which will determine what we get out of life. Are we going to take advantage of our opportunities to improve, or waste our time? Are we going to do right, or wrong? Are we going to go to church, or desecrate the Sabbath? Are we going to serve God, or mammon? We cannot have divided homage. Life must find its mastery.

This does not mean that man is wholly bad nor wholly good, but at any moment he must have a dominant direction, and the choice of God or mammon helps us to determine the other choices we will make in life.

Training of children

In order to get full enjoyment from the blessings God has promised to those who serve him and keep his commandments, it is important that

parents teach their children faith in God. The Lord has warned:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

Realizing the importance of such training, the Church urges its members religiously to observe family home evenings, to attend seminaries, institutes, schools, colleges, and auxiliary organizations to assist in preparing ourselves and our children to serve the Lord. We must not procrastinate in this duty and obligation.

At the crossroads

I was greatly impressed as I listened to the BYU alumni president, Ernest L. Wilkinson, M.D., tell of an emergency call that took him to the intensive Coronary Care Unit of the LDS Hospital [in Salt Lake City], where a close personal friend of his of several years' duration was in critical condition with a massive coronary thrombosis. He said: "As I approached his bedside he grasped my hand and through an oxygen mask, though gripped with pain and breathing in a labored manner, he muttered, 'Oh, Doctor, can you save me? I have so many things I have been putting off and wanting to do.'

"As we labored into the hours of the morning, utilizing all of the modern electronic gadgetry that medical science can provide, and as it became increasingly evident that my friend would not survive, I was haunted by his comment and its inference. Are we thinkers or are we doers? How many of us procrastinate the really important decisions in life?

Will we be found wanting when we too are at the crossroads of life and death?"

This is a serious and urgent question indeed. We are all nearing the crossroads of life and death ourselves. How fortunate we are to be able to make a choice. What a glorious thing it is to know that we can choose our course, write our destiny and determine our blessings. It is not too late to choose. The choice is ours, but we must choose *this day* whom we will serve.

Salvation through Christ

I thank the Lord every day that I know that God the Father, whose children we are, lives and wants us to succeed, and that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

Yes, Jesus Christ gave his life for us and gave us the plan by which we can enjoy life to the full and work out our salvation. As Richard L. Evans so beautifully stated: "Our Father in heaven is not an umpire who is trying to count us out. He is not a competitor who is trying to outsmart us. He is not a prosecutor who is trying to convict us. He is a loving

Father who wants our happiness and eternal progress, and who will help us all he can if we will but give him in our lives an opportunity to do so."

I sincerely pray that we will have the courage and strength to humble ourselves, accept our Savior, Jesus Christ, and serve him and thereby enjoy the blessings which he has promised. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

He to whom you have just listened is President N. Eldon Tanner of the First Presidency.

The Tabernacle Choir will now sing "Peace and Holy Silence." The soloist in this number will be Sister Marion Vance.

After the singing Bishop John H. Vandenberg, Presiding Bishop of the Church, will address us.

The Tabernacle Choir sang "Peace and Holy Silence," with Marion Vance as soloist.

President Lee

Many stations have just tuned in on this conference, and we wish to extend to them a cordial welcome.

Bishop John H. Vandenberg, Presiding Bishop of the Church, will now address us.

Bishop John H. Vandenberg

Presiding Bishop

A young mother, having had the trying experience of losing a little child in an accident, came to a church leader for a blessing to comfort her in her grief. As she left, she asked through her tears, "Must there always be pain in this life?"

The first family

As we consider this question, let us recall the first family on earth. We read in the Bible that Eve "conceived, and bare Cain, and said, I have gotten a man from the Lord.

"And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

And in the process of time Cain became wroth because the Lord had respect unto Abel's offering of the firstlings of his flock, but unto Cain's offering of the fruit of the ground he had not respect.

"And Cain talked with Abel, his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

"And [the Lord] said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." (Gen. 4:1-10.)

My brother's keeper

Pain, sorrow, and tragedy have been with the human race ever since this event. Yet from this episode in the scriptures there is brought to our attention the question, "Am I my brother's keeper?"

What do we think about that question? What charge has the Lord given us relating to it? Let us refer to 1 John, chapter 3:

"For this is the message that ye heard from the beginning, that we should love one another.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:11, 14, 16, 18.)

The seed of love

What is the seed of mother love? Is it not sacrifice? Such love is con-

sidered to be the deepest and most tender. Is this because a mother passes through the valley of the shadow of death to give birth to her child and is continually sacrificing for that child's welfare?

Is this why Christ loves the world? Because he toiled to make it? Because he sacrificed his life for the world and its people? We are told that "God so loved the world, that he gave his only begotten Son" (John 3:16) to save it from ruin, and the Son was willing to suffer for the salvation of that for which he had toiled.

We all love that for which we sacrifice. Giving and serving to the point of sacrifice creates love. The term *religion* encompasses concern for our brethren, as we are told in James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction. . . ."

Uplift from serving others

When people say, "Religion is all right for some, but I am not religious, and it means nothing to me," is it because they have not experienced the uplift that comes from sacrificing for and serving their fellowmen?

Perhaps they have simply not recognized the needs of their neighbors. Everyone has a need. Man does not stand alone. Edwin Markham puts the basic needs of man before us clearly and simply in these words:

"Three things must a man possess if his soul would live and know life's perfect good—

"Three things would the all-supplying Father give—bread, beauty and brotherhood."

Blessings of God

Truly our Father in heaven has made it possible for us to receive our daily bread, for he said, referring to the keeping of his commandments:

"Verily I say, that inasmuch as ye do this, the fulness of the earth is

yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

"... whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

"Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

"Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

"And it pleaseth God that he hath given all these things unto man. . . .

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." (D&C 59:16-21.)

Support of the poor

Since God has been so good to us, he has asked us to be good to our brethren who may not be so fortunate as we, for he has admonished us: "And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them. . . .

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church. . . ." (D&C 42:30-31.)

Principle of fasting

This commandment of providing for our needy brethren is found in the principle of fasting, as we read in the *Documentary History of the Church*:

"Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long

time; and this is one great and important principle of fasts, approved of the Lord. And so long as the saints will all live to this principle with glad hearts and cheerful countenances they will always have an abundance." (Vol. 7, p. 413.)

Brigham Young addressed the Saints as follows:

"You know that the first Thursday* in each month we hold as a fast day. How many here know the origin of this day? Before tithing was paid, the poor were supported by donations. They came to Joseph and wanted help, in Kirtland, and he said there should be a fast day, which was decided upon. It was to be held once a month, as it is now, and all that would have been eaten that day, of flour, or meat, or fruit, or anything else, was to be carried to the fast meeting and put into the hands of a person selected for the purpose of taking care of it and distributing it among the poor. If we were to do this now faithfully, do you think the poor would lack for flour, or butter, or cheese, or meat, or sugar, or anything they needed to eat? No, there would be more than could be used by all the poor among us. It is economy in us to take this course, and do better by our poor brethren and sisters than they have hitherto been done by. Let this be published in our newspapers. Let it be sent forth to the people that on the first Thursday of each month, the fast day, all that would be eaten by husbands and wives and children and servants should be

*Fast day was regularly observed throughout the Church on the first Thursday of each month until November 5, 1896, when, at a meeting of the First Presidency and the apostles, it was decided that the first Sunday of the month should be observed instead, and on Sunday, December 6, 1896, was the first time it was held on Sunday. (Andrew Jenson, *Encyclopedic History of The Church of Jesus Christ of Latter-day Saints*, 1941.)

put in the hands of the Bishop for the sustenance of the poor. I am willing to do my share as well as the rest, and if there are no poor in my ward, I am willing to divide with those wards where there are poor. If the sisters will look out for rooms for those sisters who need to be taken care of, and see them provided for, you will find that we will possess more comfort and more peace in our hearts, and our spirits will be buoyant and light, full of joy and peace. The Bishops should, through their teachers, see that every family in their wards who is able, should donate what they would naturally consume on fast day to the poor." (*Journal of Discourses*, vol. 12, pp. 115-16.)

I encourage the bishops to hold this principle before their people today in order that we may more fully supply the essential bread and other needs of our brethren who are in unfortunate circumstances.

Our supply of beauty

Edwin Markham, you remember, said that our all-supplying Father would give us not only bread, but also beauty and brotherhood.

Has the Lord supplied mankind with beauty? Anyone who doubts it need only to open his eyes to the sunrise and the sunset and his ears to the sound of rain and wind, to marvel at the colors of the flowers and the rainbow, to perceive the variety in the scenery of the desert and the forest, the fields of grain, the mountains, rivers, and oceans. At this time of year we are beginning to thrill with the new life of springtime, and as we loose ourselves in the teeming life about us, we become a part of it.

All the earth, with no sterility in it, gladdens the heart. In our concern as our brother's keeper, we can help one another understand the gift of beauty which is ours. Let us take the time to see and to feel and to enjoy all that God has created for

us. Margaret L. White brings this responsibility to our minds as we follow her words:

"I took a little child's hand to lead him to the Father. My heart was full of gratitude for the glad privilege. We walked slowly. I suited my steps to the short steps of the child. We spoke of the things the child noticed. Sometimes we picked the Father's flowers and stroked their soft petals and loved their bright colors. Sometimes it was one of the Father's birds. We watched it build its nest. We saw the eggs that were laid. We wondered, elated at the care it gave its young. Often we told stories of the Father. I told them to the child, and the child told them again to me. We told them, the child and I, over and over again. Sometimes we stopped to rest, leaning against one of the Father's trees, and letting his cool air cool our brows, and never speaking. And then, in the twilight, we met the Father. The child's eyes shone. He looked lovingly, trustingly, eagerly up to the Father's face. He put his hand into the Father's hand. I was for the moment forgotten. I was content." (Lucy Gertsch, comp., *Minute Masterpieces* [Bookcraft, 1953], p. 99.)

Beauty—a gift of the all-supplying Father.

The need for brotherhood

What of brotherhood, the third need of man—perhaps the greatest need? Surely in this modern world, where hate and envy seem to abound, the call to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and to "love thy neighbour as thyself" (Matt. 22:37, 39) is essential if peace is ever to be found.

It seems that man knows no bounds to the physical conveniences he can produce. We boast how our knowledge is expanding as new discoveries are made which open up the materialistic

world. Yet progress in solving the problem of how to live with our brethren seems so slow in comparison.

The story of Esther

One of many stories to be found in the scriptures relating to love of brethren is that of the book of Esther, the story of the beautiful Jewess who found favor with the king and became queen. Haman, who had been set above all the princes, became wroth when Mordecai, the uncle of Esther, refused to bow down to him, and made a plan to destroy all the Jews. Mordecai, having heard the proclamation of death, sent word to Queen Esther to "charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people."

Esther explained the law and replied "that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called . . . put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days."

Mordecai replied, ". . . thou and thy father's house shall be destroyed."

At this, Esther realized her responsibility for her brethren and answered, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so I will go in unto the king, which is not according to the law: and if I perish, I perish." (Esther 4:8, 11, 14, 16.)

As a result of this decision to put the matter into the hands of the Lord, Esther was able to perform this great service for her brethren and save them.

The stranger in our midst

Our brethren are with us constantly, and we must not only be

mindful of them, but also of the stranger in our midst. Let us be reminded of this obligation by these words of Burton Hillis:

"If there is a stranger in your neighborhood today, better check up on him. He may need a friend. If he is still a stranger tomorrow, better check up on your neighborhood."

Brotherhood in action

An example of brotherhood in action occurred a few weeks ago in the San Fernando Valley in California. The major jolt of the earthquake was at six o'clock in the morning; but home teachers, Relief Society leaders, and priesthood quorums almost immediately began to do their part in helping hundreds who were evacuated from their homes. Many of these families found refuge in the homes of Church members.

Within thirty minutes a pair of home teachers stopped by their bishop's home to check for special instructions before making a quick survey of their assigned families. Other home teachers called priesthood leaders, who in turn reported to bishops, and bishops reported to stake presidents. Within six hours after the first jolt, some wards could account for most of their members.

Stake presidents attempted to pinpoint the hardest hit areas and offer assistance where it was most needed. A priests quorum in Granada Hills moved a family with seven children to another home. A first counselor in the bishopric woke up as his chimney toppled onto his roof, breaking through some of the rafters and knocking a hole in his ceiling; but he said, "I wasn't as concerned about that as I was my neighbor's home, which immediately caught fire. No one had any water, so we got up on our roofs to beat out sparks."

A bishop who was on his way to work when the quake struck was concerned about being unable to contact his home or ward members for several hours. But in his absence the priesthood members had gone into action,

and by early afternoon every family in the ward had been contacted. His wife reported that as soon as the telephone was restored to order, she had constant calls from families offering to take evacuated people into their homes. "People have been great," she reported. "It renews your faith the way they pitch in when the chips are down."

Need for one another

The chips are down someplace every day, although not always so drastically. The Lord knows that we need one another, and for that reason he has made us brothers.

Let us show our appreciation for these basic needs our Father in heaven has supplied by living that which we profess to believe and truly being our brother's keeper. If we are to enter again into God's presence, it will be by reaching out to others, for you cannot reach closer to God than you can to your fellowmen, which I testify in the name Jesus Christ. Amen. ■

President Harold B. Lee

He to whom we have just listened is Bishop John H. Vandenberg, Presiding Bishop of the Church.

Elder A. Theodore Tuttle

Of the First Council of the Seventy

My dear brothers and sisters, you have joined this meeting to listen to the Tabernacle Choir sing its singularly beautiful music, to worship on this Sabbath day, and to learn something more about The Church of Jesus Christ of Latter-day Saints. In the next few minutes I would like to explain the message of this church.

Message of restored gospel

It is the message of the restored gospel. I speak of the restoration, for The Church of Jesus Christ of Latter-day Saints is the restored

The Choir and the congregation will now join in singing "Come, O Thou King of Kings," following which we shall have a brief interlude with singing by the Choir.

The hymn, "Come O Thou King of Kings," was sung by the congregation.

After an organ interlude, played by Alexander Schreiner, the Tabernacle Choir sang, "Arise O Glorious Zion."

President Lee

For the benefit of the television and radio audience who have just joined us, we are gathered in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in the fourth session of the 141st Annual Conference of the Church.

We shall now hear from Elder A. Theodore Tuttle of the First Council of Seventy. He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.

church. In organization and power, it is as the Savior established it when he walked the earth. The Church of Jesus Christ of "Latter-day Saints" distinguishes it from the Church of Jesus Christ of former-day saints. It has been established in what the Lord has called "the dispensation of the fulness of times" or the last gospel dispensation.

Divine sonship of Christ

The cornerstone of our message is the divine sonship of Christ. He was the Son of God, the Eternal Father,

from whom he inherited immortality, or the power to live. He was the son of Mary, from whom he inherited mortality, or the power to die. Hence, he could say: "No man taketh . . . [my life] from me, but I lay it down of myself. . . . This commandment have I received of my Father." (John 10:18.)

As the Son of God, he had power to atone for the sins of all mankind. He broke the bonds of death, initiated the resurrection, and became the first fruits thereof. In another seven days, on Easter morning, the Christian world will celebrate the resurrection of our Savior. He arose from the grave, took up his earthly body, and, the scriptures say, "he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: . . .

"And when he had spoken these things, while they beheld, he was taken up; and . . .

". . . two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:3, 9-11. Italics added.)

Salvation in Christ

Salvation is in Christ; that is, in and through him, his atonement and his resurrection, we can be saved by obedience to the principles and ordinances of his gospel.

Jesus Christ is the central figure of all the world. He came in the meridian of time as had been predicted. Old Testament prophets prophesied of his coming. The Lord promised Adam that a Messiah would come. In fact, the law of sacrifice was given to Adam and his posterity. It was symbolic of the death of the Lamb of God. This sacrifice was

dramatically explained by Moses in the Feast of the Passover. A lamb, a male of the first year, without blemish, was to be slain. Its blood was to be shed, but no bones were to be broken. This ordinance was to turn men's hearts and minds toward the day when the Lamb of God himself would be sacrificed for the sins of men. The sacrifice which the Father gave of his Only Begotten Son ended sacrifice by the shedding of blood.

Ordinance of the sacrament

In its place and to point our minds back to the atoning sacrifice, the Savior instituted the ordinance of the sacrament:

". . . the Lord Jesus . . . took bread:

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:23-26.)

We declare the divine Sonship of Christ. We know he lives today. We know he shall come the second time, as was prophesied.

The falling away

After the Savior had called the twelve apostles and established his Church, it was not many years until, as prophesied, the Church gradually fell into apostasy. The priesthood authority to administer the ordinances was lost. The Church dwindled in unbelief. Political power usurped what was left of the organization, and complete apostasy occurred. Just as this falling away was prophesied, so also was the time of

restoration—or “the times of restitution of all things.” (Acts 3:21.)

The first vision

In the spring of 1820 a boy not yet fifteen, whose “mind was called up to serious reflection,” pondered the question which, if any, church was true. He followed the scriptural injunction to “ask of God.” (James 1:5.) He records:

“... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (Joseph Smith 2:16-17.)

This marvelous vision, the personal appearance of both the Father and the Son, clarified once and for all the *fact* of their existence. The fact that they lived. The fact that they are separate, distinct beings. And the fact that they love us.

True church reestablished

Subsequent to this vision, heavenly messengers bestowed additional powers and blessings to Joseph Smith. He prophesied. He taught gospel principles. He translated. He brought forth books of scripture—both ancient and modern. He built temples and cities. He was a revealer of the knowledge of Christ. He was the authorized servant of God. He fulfilled every requirement to complete the profile of a prophet. In due time Joseph received the “keys of the kingdom.” With this apostolic power he reestablished the true church in its fullness and power. The Lord said to him: “... this generation shall have my word through you.” (D&C 5:10.)

No greater prophet

There is no greater prophet in any dispensation than Joseph Smith. He translated the Book of Mormon from ancient plates. Its purpose is to be another witness that Jesus is the Christ. Concerning this book, the Lord declared: “And he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true.” (D&C 17:6.)

We know that it is not a popular thing to teach that a backwoods boy from Vermont, reared in New England and trained on the frontier, was a prophet. But, popular or not, it is a fact! *Joseph Smith was a prophet, and all of the calumny and aspersion to the contrary cannot controvert that fact.* Anyone who has concern for the welfare of his eternal soul should give attention to this message. Every man who has lived since the days of Joseph Smith is subject to accepting him as a prophet of God in order to enter into our Heavenly Father's presence.

If you do not know of the divine calling of Joseph Smith, perhaps it is because you have not considered it. Of those who consider the Book of Mormon and the message he restored, more than two hundred people daily receive the witness that he was indeed a prophet of God. He suffered martyrdom. He sealed his testimony with his blood.

A living prophet today

We declare that The Church of Jesus Christ of Latter-day Saints is true and that there is today a living prophet at its head.

The Lord himself has said it is “the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased. . . .” (D&C 1:30.)

Our present prophet has been chosen by the Lord to direct his affairs and be his mouthpiece. At ninety-five he is moving a bit beyond

middle age! But then, the Lord has never specified how old or young a prophet should be. Nor has he said how short or tall. He has not required that he be possessed of any particular academic degrees. But he has made it abundantly clear that he must be "called of God" and empowered by him. It is to be so called and ordained that qualifies President Joseph Fielding Smith. He is like other men, it is true. He will chuckle at a pleasantry. If you prick him he will bleed. His great tender heart will cause him to weep at another's sorrow. He is subject to sickness and pain. But there is one thing different about President Joseph Fielding Smith—you see, he is the prophet of God. I know this man. I love him. He has lived a life of rigorous service in which there was always intense opposition from the evil one. He has withstood all of that. The Lord has honored him by this great call to be his prophet. I love the stalwart counselors at his side. I love the Twelve. I love all my brethren.

Destiny of the church

Now, what is the destiny of this church? It will go forward. It cannot fail. It will grow until it fills the whole earth. With Christ at its head, in constant communication with the leaders of this church, we are destined to carry out the work God has assigned it. This church will carry the

gospel message to all of our Father's children. It will save the living and the dead. This church will be maligned. It will be attacked. Many will doubt. Some will apostatize. However, it will bring the righteous and honest in heart into its fold and set their feet on the way to exaltation. Some think it strange today that so many Christian churches are empty. They wonder why this church progresses and grows. To us it is understandable. We know that an apostasy occurred in ancient days. We know that there has been a restoration of the true gospel in our day. We know that The Church of Jesus Christ of Latter-day Saints has been organized with power and authority and with a living prophet to head it. We know its great destiny, and we are willing to live in order to achieve it. We know Christ is our head. We believe in the final, inevitable triumph of truth expressed in the gospel of Jesus Christ. We know we shall succeed. We invite all men of goodwill to join us in achieving this great destiny. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

We have just listened to Elder A. Theodore Tuttle of the First Council of Seventy.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

Elder Gordon B. Hinckley

Of the Council of the Twelve

My dear brethren and sisters, humbly I seek the direction of the Holy Spirit.

This is April, this glorious time of the year when nature again comes alive. It is a season of promise, a time of beauty. It is a time for falling in love.

This morning I noticed a handsome young man and a beautiful girl walking hand in hand toward this building, a diamond on her finger, and I surmised that soon they will be married, as will scores of thousands of others across the land when April turns to May and May to June.

They came to talk of divorce

And then I recalled just such a couple who requested some years ago that I perform their marriage ceremony. I shall call them Tim and Sue. They were a young man and woman of great promise. They had come from good homes. They were well educated. They professed a deep affection one for another. The ceremony was such that it should have been unforgettable, with eternal blessings pronounced under authority of the priesthood of God.

The years have passed, and three children have come to that home. From outward appearances they have been a happy family, but recently Tim and Sue came to see me again, this time each alone. There were no smiles, only tears. They came to talk of divorce. Words of love, once spoken in deep earnestness, had now become words of accusation. It was unbelievable. It was like a vicious March storm that suddenly follows the warmth of the first soft day of spring.

"What of the children?" I asked. Sue replied that she thought separation preferable to exposing the children to their constant quarreling. The children, she said, were old enough to feel the meanness of those arguments. They were sensitive enough to experience deep wounds that will leave ugly scars.

Divorce statistics

What had happened to Tim and Sue? What is happening to tens of thousands like them? Why is it that in this country approximately one in three or four marriages ends in divorce?

Some 400,000 couples are divorced each year in the United States. They are the parents of more than half a million children. More than six million of the adults of this nation are now divorced or separated.

Even in those lands where divorce is difficult if not impossible to obtain,

the same disease is evident—the same nagging, corrosive evils of domestic misery, of separation, of abandonment, and of immoral and illegal relationships.

Heartbreak and failure

Here is one of the tragic reasons for mounting juvenile delinquency: literally millions of children who come from homes where there is no parental love and consequently very little child security. Here is a root cause of our soaring public welfare burden, which is devouring billions of our treasure. Here is a denial of the kind of family ordained of God from the beginning. Here is heartbreak and failure.

I do not wish to dwell further on the problem. It is all too obvious. Rather, I desire to say a few words about the prevention of such tragedy.

To those of you who, with glad hearts, dream of marriage and the establishment of a home, I wish to repeat what was said of old: "Except the Lord build the house, they labour in vain that build it." (Ps. 127:1.)

Four cornerstones

May I quickly suggest four cornerstones upon which to build that house? There are others, but I choose to emphasize these. They come of the gospel of Jesus Christ. They are not difficult to understand nor difficult to follow. They are well within your reach with a little effort; and I do not hesitate to promise you that if you will establish the home of which you dream on these foundation stones, the perils of your married life will be diminished, your love for one another will strengthen through the years, you will bless the lives of your children and of your children's children, and you will know happiness in this life and joy eternal.

Respect for one another

The first of these I call *Respect for One Another*, the kind of respect that regards one's companion as the most

precious friend on earth and not as a possession or a chattel to be forced or compelled to suit one's selfish whims.

Pearl Buck has observed, "Love cannot be forced. . . . It comes out of heaven, unasked and unsought." (*The Treasure Chest*, p. 165.)

This respect comes of recognition that each of us is a son or daughter of God, endowed with something of his divine nature, that each is an individual entitled to expression and cultivation of individual talents and deserving of forbearance, of patience, of understanding, of courtesy, of thoughtful consideration. True love is not so much a matter of romance as it is a matter of anxious concern for the well being of one's companion.

Companionship in marriage is prone to become commonplace and even dull. I know of no more certain way to keep it on a lofty and inspiring plane than for a man occasionally to reflect upon the fact that the helpmeet who stands at his side is a daughter of God, engaged with Him in the great creative process of bringing to pass His eternal purposes. I know of no more effective way for a woman to keep ever radiant the love for her husband than for her to look for and emphasize the godly qualities that are a part of every son of our Father and that can be evoked when there is respect and admiration and encouragement. The very processes of such actions will cultivate a constantly rewarding appreciation for one another.

The soft answer

The second thing I mention is a very simple thing, but I regard it as a very basic thing. For want of a better phrase I call it *The Soft Answer*.

It was said of old that "a soft answer turneth away wrath." (Prov. 15:1.)

We seldom get into trouble when we speak softly. It is only when we raise our voices that the sparks fly and tiny molehills become great

mountains of contention. To me there has always been something significant in the description of the prophet Elijah's contest with the priests of Baal. The scripture records that "a great and strong wind rent the mountains, and brake in pieces the rocks . . . but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake:

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." (1 Kings 19:11-12.)

The voice of heaven is a still small voice; likewise, the voice of domestic peace is a quiet voice.

There is need for a vast amount of discipline in marriage, not of one's companion, but of one's self.

I know of few more meaningful statements for fathers and for fathers-to-be than this counsel given by President David O. McKay. Said he: "A father can do no greater thing for his children than to let them feel that he loves their mother."

How much greater the peace in the homes of the people, how much greater the security in the lives of the children, how much less divorce and separation and misery, how much more gladness and joy and love there would be if husbands and wives would cultivate the discipline of speaking softly one to another, and if both would so speak to their children.

Declared Paul: ". . . ye fathers, provoke not your children to wrath. . . ." (Eph. 6:4.)

I repeat, the voice of domestic peace is a gentle voice.

Honesty with God and one another.

I turn now to the third cornerstone on which to establish a stable and happy home. I title it *Honesty with God and with One Another*.

A wise man with long experience as a lawyer, as a counselor, as a church leader once told me that he was convinced that money is perhaps the

major factor in strained marital relations and the tragic consequences that flow therefrom.

My young friend of whom I spoke earlier accused his wife of being extravagant, a waster of their means. In bitterness she told me that he was stingy, a poor provider. Their bickering over pennies had led to the erosion of their love.

I am convinced that there is no better discipline nor one more fruitful of blessings than for those who establish homes and families to follow the commandment given to ancient Israel through the prophet Malachi: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

Marriage usually brings with it the incurring of many obligations. To you, my young friends, I should like to suggest that you make it your first obligation to live honestly with God in the payment of your tithes and offerings. You will need his blessings; oh, how much you will need them! I give you my solemn testimony that he does that which he has promised to do. Among those blessings will be peace in the home and love in the heart.

As you discipline yourselves in the expenditure of your means, beginning with your obligations to your Father in heaven, the cankering selfishness that leads to so much strain in domestic affairs will go out of your lives, for if you will share with the Lord whom you do not see, you will deal more graciously, more honestly, and more generously with those whom you do see. As you live honestly with God, you will be inclined to live honestly with one another.

Family prayer

Now in conclusion, as the fourth cornerstone I should like to suggest

Family Prayer.

I know of no single practice that will have a more salutary effect upon your lives than the practice of kneeling together as you begin and close each day. Somehow the little storms that seem to afflict every marriage are dissipated when, kneeling before the Lord, you thank him for one another, in the presence of one another, and then together invoke his blessings upon your lives, your home, your loved ones, and your dreams.

God then will be your partner, and your daily conversations with him will bring peace into your hearts and a joy into your lives that can come from no other source. Your companionship will sweeten through the years; your love will strengthen. Your appreciation for one another will grow.

Security in the home

Your children will know the security of a home where dwells the Spirit of the Lord. You will gather them together in that home, as the Church has counseled, and teach them in love. They will know parents who respect one another, and a spirit of respect will grow in their hearts. They will experience the security of the kind word softly spoken, and the tempests of their own lives will be stilled. They will know a father and mother who, living honestly with God, live honestly also with one another and with their fellowmen. They will grow up with a sense of appreciation, having heard their parents in prayer express gratitude for blessings great and small. They will mature with faith in the living God.

The destroying angel of domestic bitterness will pass you by and you will know peace and love throughout your lives which may be extended into all eternity. I could wish for you no greater blessing, and for this I humbly pray in your behalf, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

He to whom you have just listened is Elder Gordon B. Hinckley of the Council of the Twelve.

The Tabernacle Choir will now sing "Sing Alleluia Forth," after which Elder Richard L. Evans of the Council of the Twelve Apostles will be our concluding speaker.

The Tabernacle Choir sang the number, "Sing Alleluia Forth."

President Lee

Elder Richard L. Evans of the Council of the Twelve Apostles will be our concluding speaker.

Elder Richard L. Evans

Of the Council of the Twelve

My beloved brethren and sisters—everywhere.

Some weeks ago some of us were considering what would attract the attention of people as they passed through a busy airport—moving to and from many places, intent on many purposes. The often-quoted questions came to mind: Where did we come from? Why are we here? Where are we going?—but a variation of one of these suggested itself: Where are you *really* going? And to this we might have added: What do you *really* want?

What matters most

We use much of our time in rushing around, not thinking always what we ought to be, nor what it is that matters most.

Sometimes we set our hearts on things we feel we have to have, and when we get them find they don't mean as much as once we thought they would.

And so the years move by—and even while yet young we become aware that we are older than we were.

Soberingly, more than one-fourth of this year already has passed—partly in pursuit perhaps of things that don't matter very much—which reminds us of a dream that John Ruskin said he had:

John Ruskin's Dream

"I dreamed," he said, "That I was at a child's . . . party, in which every means of entertainment had been provided . . . by a wise and kind host. . . . The children had been set free in the rooms and gardens, with no care whatever but how to pass the afternoon rejoicing. . . . There was music . . . all manner of amusing books . . . a workshop . . . a table loaded with everything nice to eat . . . and whatever a child could fancy . . . but in the midst of all this it struck two or three of the more 'practical' children that they would like some of the brass-headed nails that studded the chairs, and so they set to work to pull them out. In a little while all the children, nearly, were spraining their fingers in pulling out brass-headed nails. With all that they could pull out they were not satisfied; and then everybody wanted some of somebody else's. And at last the really 'practical' and 'sensible' ones declared that nothing was of any real consequence that afternoon except to get plenty of brass-headed nails. . . . And at last they began to fight for nail heads, . . . even though they knew they would not be allowed to carry so much as one brass knob away with them. But no! it was 'Who has most nails? . . . I must have as many

as you before I leave the house or I cannot possibly go home in peace.' At last they made so much noise that I awoke, and thought to myself, 'What a false dream that is of children. . . . Children never do such foolish things. Only men do.'¹

What do you really want?

Well, I haven't dreamed a dream as Ruskin said he did, but countless times I have searched and prayed and thought this through.

Beloved young friends, beloved older friends, where are you *really* going? What do you *really* want?

Some months ago I spoke at the funeral service of a beloved old friend. He had, I would suppose, little of the *things* of this life, but I heard his grandson say, "Once a week Grandfather was with *all* his family—grandchildren and all. He taught the gospel to them. He was never negative. He always expressed faith and encouragement. There was no 'generation gap.'"

And I thought how blessed and satisfied I would feel if a grandson of mine could sincerely say this of me when this life runs out its short, uncertain length.

Prepare for opportunities

I thought of places where we've been, worldwide, where hundreds of millions have never had the privilege of learning to read and write. And then I thought of other places where young people drop out and ignore their opportunities. In a world that more and more demands training and competence and skill, where do they *really* think they are going?

My beloved young friends, *every* day is part of eternity. What happens here and now is forever important.

And I would plead with you, wherever you are, to prepare yourselves

for opportunities that await you here and now, as well as for a future that is forever. "What is opportunity," asked George Eliot, "to the man who can't use it."²

The laws of life

The laws of nature, the laws of God, the laws of life, are one and the same and are always in full force. We live in a universe of law. Spring follows winter. This we can count on. The sun will show itself on time again tomorrow morning. This we can count on.

And the moral laws and spiritual laws are also in full force. This also we can count on. All of us will realize the results of how we live our lives. And don't let anyone say that mere men have the right or power to repeal God's commandments or ever set them aside—commandments that are so practical and essential, a part of life, dealing as they do with health and happiness and peace, with honesty and morality and cleanliness, and excellence, and all else that pertains to life.

Smart to keep the commandments

If someone tells you, my beloved young friends, that you can set the commandments of God aside without realizing the results—if someone tells you *that*, then you may know that you are listening to someone who doesn't know, or isn't telling you the truth.

These minds, these bodies God has given, with their wondrous physical functioning, must last a mortal lifetime—and to impair or dull the senses, or damage their physical functioning, or abuse or fail to care for them—to indulge in body-destroying, mind-dulling, spirit-blighting substances is a foolish, wicked *unwisdom*. Whatever is not good for man should not be used by man—or done by man.

¹John Ruskin, "Little Brass Nails."

²George Eliot, *Scenes from Clerical Life: Amos Barton*.

But it isn't only physical punishment that comes from departing from the laws of life, but also mental and spiritual punishment, and the anguish of the soul inside. As Juvenal said: "The worst punishment of all is that in the court of his own conscience no guilty man is acquitted."³

Well, we ought to live as we ought to live, not only because it would please God, not only because it would please our parents, but as a favor for ourselves—for every commandment, every requirement God has given is for *our* happiness, for *our* health, and for *our* peace and progress. O my beloved young friends, even selfishly it is smart to keep the commandments God has given.

Pollution of mind and soul

Now along with the physical side there must be concern also with pollution of the mind and soul—concern for the purveyors and exploiters of pornography, those who for profit or for other purposes would fill people's minds with vile, debasing pictures and impressions in print.

O surely we should use such means as are available to roll back such evil—an evil that will never put limits on itself, but will become ever more pervasive and sinister as long as we let it.

We have an obligation to safeguard children in their innocence and honesty. And besides the rising cry to clean up physical pollution, let there be like concern to clean up pollution of mind and manners and morals. Our concern for physical pollution is surely not more urgent than our concern for the pollution of the minds and souls of men.

Power of prevention

Now, as we go along in life, two things should surely be con-

sidered: the power of prevention and the power of repentance.

Why run against the laws of life? Why run headlong into ill health and unhappiness? Why live contrary to conscience? Think of the heart-break and waste and regret that could be prevented by living as we ought to live. No one can set aside consequences. As Cecil B. DeMille said: "We cannot break the . . . Commandments. We can only break ourselves against them."⁴ O let us think and live and teach the power of prevention. "If it is not right," said Marcus Aurelius, "do *not* do it; if it is not true, do *not* say it."⁵

Power of repentance

But wherein we may have failed in this (and heaven help us not to fail), then let us turn with all our hearts to the power of repentance.

The heavy weight of wrongdoing is too big a burden. I have heard President Lee say that the heaviest burden in all the world is the burden of sin. It isn't a happy sight to see those—young or old—in the anguish of carrying that weight around, wishing to heaven they had done differently.

But thanks be to God for the principle of repentance, for a Father who understands us and who has assured us he will accept our repentance so long as it is sincere. This he has said:

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them."

"... he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:43, 42. Italics added.)

This you can count on. O turn from those ways which will take you where no one really wants to go. Turn to that which will bring you peace

⁴Cecil B. DeMille, Brigham Young University Commencement Address, 1957.

⁵Marcus Aurelius, *Meditations*, Book xii, sec. 17, line 68.

³Juvenal, *Satires*, xiii.

and self-respect and cleanliness and a quiet conscience.

I don't presume to know the timetable of our Father's plans and purposes, but I do know that with each of us the time to turn and begin to go where we ought to go is not later than now.

Where we are going

Where are we *really* going? As we come again to the season that celebrates the coming forth of our living Lord and Savior, we would well remember the divine plan and purpose that in due time would take us from this swift passing life to a real and personal everlastingness of life, with limitless eternal possibilities, and with our loved ones with us, always, and forever. This is our Father's plan and purpose. This is why it really matters where we're going and why we need his gospel to tell us how to get there.

Thank God for his revelations to his prophets, past and present, and for not leaving us alone. He has told us more than we have ever lived up to, and he will tell us more as we serve him and keep his commandments.

Witness of God

I leave you, my beloved friends everywhere, my witness that God does live, that same God and Father who made us in his own image; that he sent his divine Son, our Savior, to show us the way of life and redeem us from death; that the heavens have been opened and the fullness of the gospel brought again, to save and exalt us all, if we are willing, which is God's purpose: to bring our immortality and eternal life to pass.

I know that my Redeemer lives, and pray his peace and blessings upon all men everywhere, in the name of our Lord and Savior, Jesus the Christ. Amen. ■

President Harold B. Lee

We have just listened to Elder Richard L. Evans of the Council of the Twelve Apostles.

We express our thanks and appreciation to the General Authorities who have spoken to us, and to the Tabernacle Choir for their inspirational music.

This session has been broadcast by many radio and television stations in the Western United States, and short-waved in English over Radio New York Worldwide to Europe, South America, Central America, Mexico, Africa, and parts of Asia.

This session will also be carried by direct wire from the Tabernacle over direct oceanic cables to a large number of members and friends assembled in chapels throughout Great Britain, Germany, France, Holland and Austria.

Direct circuits will also carry this session to members and friends assembled in chapels throughout Eastern Canada.

We shall conclude this fourth session of the conference with the Tabernacle Choir singing "Lord, Thou Alone Art God." After the benediction, which will be pronounced by Elder James E. Faust, Regional Representative of the Twelve and one of our Leadership Training Team, this conference will then be adjourned until 2:00 this afternoon.

The hymn, "Lord, Thou Alone Art God," was sung by the Tabernacle Choir.

The benediction was pronounced by Elder James E. Faust, Regional Representative of the Twelve.

The conference was adjourned until 2 o'clock p.m.

SECOND DAY

AFTERNOON MEETING

FIFTH SESSION

The fifth session of the conference convened on Sunday, April 4, 1971, at 2 o'clock p.m.

President Joseph Fielding Smith was present and presiding. President N. Eldon Tanner, second counselor in the First Presidency, conducted this session.

The Tabernacle Choir sang the choral numbers for this session, with Jay E. Welch conducting. Robert Cundick served as the organist.

At the beginning of the meeting, President Tanner made an introductory statement as follows:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah in the fifth general session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference have been received by millions in the United States and Canada over hundreds of radio and television stations cooperating to provide the extensive coverage of this conference.

The full proceedings of both sessions today will be rebroadcast to far-distant places by Radio Stations KSL, KIRO in Seattle, KMBZ in Kansas City, and WRFM at New York, tonight beginning at midnight.

Saturday evening an inspirational

meeting of the priesthood of the Church was held in the Tabernacle. The proceedings of this meeting were transmitted by closed-circuit broadcast, originating in the Tabernacle, to members of the priesthood assembled in approximately 675 separate locations in all parts of the United States and Canada. Approximately 170,000 holders of the priesthood participated in this meeting.

We extend a cordial welcome to all present this afternoon,—special guests, educational leaders, our regional representatives, stake presidencies from near and far, temple presidencies, bishoprics, members of the auxiliary general boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

The Tabernacle Choir, with Jay E. Welch conducting and Robert Cundick at the organ, will begin this service by singing "But the Lord Is Mindful of His Own."

The invocation will be offered by Elder Rudger C. Atkin, former president of the St. George Temple.

The Tabernacle Choir sang the number, "But the Lord Is Mindful of His Own."

The opening prayer was offered by Elder Rudger C. Atkin, former president of the St. George Temple.

President Tanner

The Tabernacle Choir, under the direction of Jay E. Welch, will now sing, "I Will Greatly Rejoice."

The Tabernacle Choir sang "I Will Greatly Rejoice."

President Tanner

President Harold B. Lee, first counselor in the First Presidency, will now address us.

By President Harold B. Lee

First Counselor in the First Presidency

I sincerely pray for the spirit of this great conference during the few moments that I shall stand here.

"An Antidote for Aimlessness"

Sometime ago there appeared in the *Wall Street Journal* a thought-provoking article, written by an eminent theologian at the Columbia University, under the subject heading "An Antidote for Aimlessness," which you recognize as a condition that is prevalent in the world today. I quote from this article by Rabbi Arthur Herlitzberg:

"What people come to religion for, is an ultimate metaphysical hunger, and when that hunger is not satisfied, religion declines . . . the moment that clerics become more worldly, the world goes to hades the faster.

" . . . Religion represents the accumulation of man's insight over thousands of years into such questions as the nature of man, the meaning of life, the individual's place in the universe. That is, precisely, the question at the root of man's restlessness.

"Man seeks something to end his state of confusion and emptiness . . . in the latest parlance, an antidote for aimlessness. We do not know if the truths of religious tradition can be interpreted to satisfy this need, but we are sure that here, not in political activism, is religion's path to relevance."

Lehi's vision

As an answer to those who may be wandering aimlessly, searching for something to satisfy their need and to

end their state of confusion and emptiness, I would like to introduce a few thoughts by relating a remarkable vision which came to an ancient prophet by the name of Lehi—600 years before Christ. To the faithful members of the Church this will be an oft-related incident recorded in the Book of Mormon. To those not of our faith this may, if they will ponder seriously, be very significant in the light of many trends in our modern society.

In this dream, or better called a vision, the prophet Lehi was led by a heavenly messenger through a dark and dreary waste to a tree laden with delicious fruit which proved to be very satisfying to his soul. He beheld a river of water nearby along which was a straight and narrow path leading to the tree laden with delicious fruit. Between the river bank and the path was a rod of iron, presumably to safeguard the travelers from falling off the narrow path into the river.

As he looked, he saw large groups of people crowding forward to gain access to the spacious field where the tree with fruit was located. As they pressed forward along the path, a great mist of darkness arose, so dense that many who started lost their way and wandered off and were drowned in the murky water or were lost from view as they wandered into strange paths. There were others, however, likewise in danger of being lost because of the blinding mist, who caught hold of the iron rod and, by so doing, held their course so that they too could partake of the delicacies

which had beckoned them to come, despite the hazardous journey. Across, on the opposite side of the river, were multitudes of people pointing fingers of scorn at those who made the journey safely.

The love of God

As with many other ancient prophets in biblical history, dreams or visions of this nature were effective means by which the Lord communicated with his people through prophet-leaders. Just so, this dream had great significance, as the Lord revealed to the prophet Lehi. The tree laden with fruit was a representation of the love of God which he sheds forth among all the children of men. The Master himself, later in his earthly ministry, explained to Nicodemus how that great love was manifested. Said he: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and then the Master added: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

The word of God

The rod of iron as seen in the vision interpreted was the word of God, or the gospel of Jesus Christ, which led to the tree of life that the Master explained to the woman at the well in Samaria was as "a well of [living] water springing up into everlasting life." (John 4:14.)

Those, as seen in the vision, who were across the river pointing fingers of scorn represented the multitudes of the earth which are gathered together to fight against the apostles of the Lamb of God. The scorners, so the Lord revealed, represented the so-called wisdom of the world, and the building itself in which they were gathered was the "pride of the world." (See 1 Ne. 11:12.)

If there is any one thing most

needed in this time of tumult and frustration, when men and women and youth and young adults are desperately seeking for answers to the problems which afflict mankind, it is an "iron rod" as a safe guide along the straight path on the way to eternal life, amidst the strange and devious roadways that would eventually lead to destruction and to the ruin of all that is "virtuous, lovely, or of good report."

Conditions foreseen by prophets

These conditions as they would be found in the earth when these scriptures, now called the Book of Mormon, were to be brought forth were foreseen by the prophets. As I read some of these predictions, I would have you think of conditions with which we are surrounded today:

"And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts; unto . . . envying, and strifes, and malice, and persecutions, and all manner of iniquities . . . because of the pride of your hearts.

". . . behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (Morm. 8:36-37.)

The apostle Paul also spoke of a time of peril when "men [would] be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those things that are good.

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof. . . ." (2 Tim. 3:2-5.)

Scoffers in our day

There are many who profess to be religious and speak of themselves as Christians, and, according to one such, "as accepting the scriptures only as sources of inspiration and moral truth," and then ask in their smugness: "Do the revelations of God give us a handrail to the kingdom of God, as the Lord's messenger told Lehi, or merely a compass?"

Unfortunately, some are among us who claim to be Church members but are somewhat like the scoffers in Lehi's vision—standing aloof and seemingly inclined to hold in derision the faithful who choose to accept Church authorities as God's special witnesses of the gospel and his agents in directing the affairs of the Church.

Liberals in the Church

There are those in the Church who speak of themselves as liberals who, as one of our former presidents has said, "read by the lamp of their own conceit." (Joseph F. Smith, *Gospel Doctrine* [Deseret Book Co., 1939], p. 373.) One time I asked one of our Church educational leaders how he would define a liberal in the Church. He answered in one sentence: "A liberal in the Church is merely one who does not have a testimony."

Dr. John A. Widtsoe, former member of the Quorum of the Twelve and an eminent educator, made a statement relative to this word *liberal* as it applied to those in the Church. This is what he said:

"The self-called liberal [in the Church] is usually one who has broken with the fundamental principles or guiding philosophy of the group to which he belongs. . . . He claims membership in an organization but does not believe in its basic concepts; and sets out to reform it by changing its foundations. . . .

"It is folly to speak of a liberal religion, if that religion claims that it rests upon unchanging truth."

And then Dr. Widtsoe concludes his statement with this: "It is well to beware of people who go about proclaiming that they are or their churches are liberal. The probabilities are that the structure of their faith is built on sand and will not withstand the storms of truth." ("Evidences and Reconciliations," *Improvement Era*, vol. 44 [1941], p. 609.)

Acceptance on faith

Here again, to use the figure of speech in Lehi's vision, they are those who are blinded by the mists of darkness and as yet have not a firm grasp on the "iron rod."

Wouldn't it be wonderful if, when there are questions which are unanswered because the Lord hasn't seen fit to reveal the answers as yet, all such could say, as Abraham Lincoln is alleged to have said, "I accept all I read in the Bible that I can understand, and accept the rest on faith."

How comforting it would be to those who are the restless in the intellectual world, when such questions arise as to how the earth was formed and how man came to be, if they could answer as did an eminent scientist and devoted Church member. A sister had asked: "Why didn't the Lord tell us plainly about these things?" The scientist answered: "It is likely we would not understand if he did. It might be like trying to explain the theory of atomic energy to an eight-year-old child."

"The iron rod"

Wouldn't it be a great thing if all who are well schooled in secular learning could hold fast to the "iron rod," or the word of God, which could lead them, through faith, to an understanding, rather than to have them stray away into strange paths of man-made theories and be plunged into the murky waters of disbelief and apostasy?

I heard one of our own eminent scientists say something to the effect that he believed some professors have taken themselves out of the Church by their trying to philosophize or intellectualize the fall of Adam and the subsequent atonement of the Savior. This was because they would rather accept the philosophies of men than what the Lord has revealed until they, and we, are able to understand the "mysteries of godliness" as explained to the prophets of the Lord and more fully revealed in sacred places.

To become converted

There were evidently similar questions and controversies in the Master's time. In one terse answer, he gave the essential ingredients to safety amidst the maze of uncertainty:

To settle an apparent controversy among his disciples as to who would be the greatest in the kingdom of God, he said: "... except ye be converted, and become as little children, ye shall not enter into the kingdom of [God]." (Matt. 18:3.)

To become converted, according to the scriptures, meant having a change of heart and the moral character of a person turned from the controlled power of sin into a righteous life. It meant to "wait patiently on the Lord" until one's prayers can be answered and until his heart, as Cyprian, a defender of the faith in the Apostolic Period, testified, "Into my heart, purified of all sin, there entered a light which came from on high, and then suddenly and in a marvelous manner, I saw certainty succeed doubt."

Conversion must mean more than just being a "card carrying" member of the Church with a tithing receipt, a membership card, a temple recommend, etc. It means to overcome the tendencies to criticize and to strive continually to improve inward weaknesses and not merely the outward appearances.

Warning to offenders

The Lord issued a warning to those who would seek to destroy the faith of an individual or lead him away from the word of God or cause him to lose his grasp on the "iron rod," wherein was safety by faith in a Divine Redeemer and his purposes concerning this earth and its peoples.

The Master warned: "But whoso shall offend one of these little ones which believe in me, it were better . . . that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6.)

The Master was impressing the fact that rather than ruin the soul of a true believer, it were better for a person to suffer an earthly death than to incur the penalty of jeopardizing his own eternal destiny.

The apostle Paul impressed also the danger of false teachings by bad example. Said he: "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. . . .

"And through thy knowledge shall the weak . . . perish, for whom Christ died?

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. 8:9, 11-12.)

Advice to learned

Speaking to the learned and highly sophisticated generation in his time, the prophet Jacob said something which seems to be so often needed to be repeated today: "... When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. . . .

"But to be learned is good if they hearken to the counsels of God." (2 Ne. 9:28, 29.)

We fervently thank the Lord for the faithfulness and devotion of many

in and out of the Church who are in high places in business, in governmental circles, in the legal profession, doctors, trained social workers, nurses, and those in the fields of the sciences and the arts. Particularly are we grateful for those who accept positions of leadership in the Church, who serve as home teachers or class leaders in the priesthood or in the auxiliaries, who make themselves available for volunteer service in helping to care for the unfortunate in all lands and among minorities within and without the Church, and in giving particular attention to the needs of the widows and the orphans.

I say to all such, as did Jesus to Zacchaeus: "This day is salvation come to [their] house." (Luke 19:9.) These are they who are holding fast to the "iron rod" which can lead us all, in safety, to the tree of life.

Never quit learning

I read recently from a column in the *Washington Post*, by George Moore, who styled himself as the "hermit of Mount Vernon." (Mount Vernon, of course, was the ancestral home of George Washington.) In this article he said, "I have spent the last twenty years of my life at Mount Vernon reducing my ignorance." He claimed that a person never learns anything until he realizes how little he knows. In this article he makes this most illuminating observation about George Washington:

"Washington never went to school. That's why he was an educated man, he never quit learning."

What George Moore said of himself I suppose could be said of many of you and of myself: "I have spent more than three score years of my life reducing my ignorance."

Therein, it is my conviction, is the challenge to all who achieve distinction in any field. Some quit learning when they graduate from a school; some quit learning about the gospel when they have completed a mission

for the Church; some quit learning when they become an executive or have a prominent position in or out of the Church.

Remember, as George Moore said of Washington, "We can become educated persons, regardless of our stations in life, if we never quit learning."

Essence of leadership

The late President Dwight D. Eisenhower wrote this: "Any man who does his work well, who is justifiably self-confident and not unduly disturbed by the jeers of the cynics and the shirkers, any man who stays true to decent motives and is considerate of others is, in essence, a leader. Whether or not he is ever singled out for prominence, he is bound to achieve great inner satisfaction in turning out superior work."

"And that, by the way, is what the good Lord put us on this earth for." ("What Is Leadership?" *Reader's Digest*, June 1965, p. 54.)

Magnitude of work

With the restoration of the true gospel of Jesus Christ and the establishment of the Church in the dispensation of the fulness of times, we were given instructions by revelation, the magnitude of which, as the late President Brigham H. Roberts explained, was "not merely as to whether baptism should be by immersion or for the forgiveness of sins, but the rubbish of accumulated ages was swept aside, the rocks made bare, and the foundations of the Kingdom of God were relaid."

It may seem preposterous to many to declare that within the teachings of The Church of Jesus Christ of Latter-day Saints may be found a bulwark to safeguard against the pitfalls, the frustrations, and the wickedness in the world. The plan of salvation formed in the heavens points clearly to the straight and

narrow path that leads to eternal life, even though there are many who refuse to follow that way.

Seekers after truth

In a great revelation, the Lord gave instruction by commandment to the leaders of the Church of that early day that they should be seekers after truth in many fields.

First, of course, he commanded that they should "teach one another the doctrine of the kingdom . . . in all things that pertain [to] the kingdom of God. . . ." (D&C 88:77-78.)

Then he counsels as to the wide sweep of learning about which we should seek. His church was not to be an ignorant ministry in various fields of secular learning.

And then the Lord addressed his revelation to all others who may not have faith: ". . . seek learning, even by study and also by faith." (D&C 88:118.)

Learning by faith

One might well ask: How does one get "learning by faith"? One prophet explains the process: First, one must arouse his faculties and experiment on the words of the Lord and desire to believe. Let this desire work in you until ye believe in a manner that you can give place even to a portion of the word of the Lord; then, like a planted seed, it must be cultivated and not resist the Spirit of the Lord, which is that which lighteneth every-one born into the world; you can then begin to feel within yourselves that it must be good, for it enlarges your soul and enlightens your understanding and, like the fruit of the tree in Lehi's vision, it becomes delicious to the taste. (See Al. 32.)

It was an English novelist who was quoted as saying: "He who seeks God has already found him."

Let no one think that "learning by faith" contemplates an easy or lazy way to gain knowledge and ripen it into wisdom.

From heavenly instructions and added to which are the experiences of almost anyone who has sought diligently for heavenly guidance, one may readily understand that learning by faith requires the bending of the whole soul through worthy living to become attuned to the Holy Spirit of the Lord, the calling up from the depths of one's own mental searching, and the linking of our own efforts to receive the true witness of the Spirit.

Mission of the Church

The mission of this church is to bear witness of the truths of the gospel and put to flight the false teachings on every side that are causing the restlessness and the aimlessness that threaten all who have not found the straight path and that which could be an anchor to their souls.

My fervent prayer is that I may hold up that true Light of Christ to all the world. I would that all may know with assurance, as I, from study, prayer, and faith, know for a certainty, as the Master declared to Martha, who was mourning the death of Lazarus, that the Lord and Master is indeed "the resurrection, and the life; [and] he that believeth in [him], though he were dead, yet shall he live:

"And whosoever liveth and believeth in [him] shall never die. . . ." (John 11:25-26.)

I thank the Lord that I can answer, as did Martha and as did Peter of old: "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

"Yea, Lord: I believe . . . thou art the Christ, the Son of God, which should come into the world." (John 11:27.)

To this I do bear my solemn witness, in the sacred name of our Lord and Master, Jesus Christ, even so. Amen. ■

President N. Eldon Tanner

President Harold B. Lee, first counselor in the First Presidency, has just spoken to us.

We shall now hear from Elder Joseph Anderson, Assistant to the Twelve. He will be followed by Elder Bruce R. McConkie of the First Council of Seventy.

Elder Joseph Anderson

Assistant to the Council of the Twelve

We are living in what may be termed one of the most important periods in the history of the world. This is the dispensation of the fulness of times, a time when the keys of all former dispensations have been given to the prophets of the restoration; a time when God has spoken from the heavens, angels have appeared to man; a time when men and women have the Holy Ghost conferred upon them. Moroni has said that by the power of the Holy Ghost we may know the truth of all things. There is need for this great power in the earth today—this steering power. It is our duty and responsibility to live worthy of the blessings that we enjoy. Where much is given, much is required. We are required to live exemplary lives, to keep the commandments of the Lord, and it is also our responsibility to carry the true gospel message to all mankind.

Eternal joy

A prophet of the Book of Mormon said: "... men are, that they might have joy." (2 Ne. 2:25.) Pleasure is not necessarily joy. Lehi was undoubtedly not speaking of temporary pleasure, but of eternal joy. In referring to man he was not limiting his existence to mortality. He was speaking of eternal man. Man can have joy in accomplishment, particularly eternal accomplishment. If he fails to live in such a way as to receive the blessing of eternal life in the kingdom of his Father, he will reap misery and disappointment.

Abraham's view of man's estate

The Lord showed unto Abraham the intelligences that were organized before the world was. And God saw these souls, that they were good, and he stood in the midst of them, and he said unto those who were with him (there were many noble and great ones):

"We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abr. 3:24-26.)

Some not added upon

There were many there who did not keep their first estate, their spiritual existence, who were disobedient, and as a result they were not added upon; they did not have the privilege of passing through this second estate. They had their free agency, and they chose the course for which Lucifer contended.

And there are many in this second estate who will not keep this estate and therefore cannot expect to have glory added upon their heads for ever

and ever, because they have not kept the commandments which the Lord their God has given them.

These commandments are given for our welfare and blessing here as well as hereafter.

A price for everything

We must pay a price for everything we get, whether of a temporal or spiritual nature, and we generally get about what we pay for. If, for instance, I should purchase a suit of clothes, in order to get the best material, the best style, and the proper fit, I must pay a higher price than if I am satisfied with a suit made of shoddy material and poor workmanship. Likewise if I desire to purchase a home, an automobile, or whatever it may be. If I seek intellectual values, I must pay the price by study, research, by devoted effort and oftentimes sacrifice.

Spiritual values

The same is true of spiritual values. One cannot expect to inherit eternal life if he is not willing to pay the price and to do the things required for such salvation and exaltation. We are told that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) Our goal is salvation in the celestial kingdom of our Heavenly Father and to receive the glory that awaits the faithful there.

The Savior paid the price

The Savior of the world unselfishly and willingly paid the utmost price, even that of his own blood, in order that mankind might be redeemed from the grave. Death before that time was a matter of serious concern. The grave seemingly had won a victory. There was indeed the sting of death. His offering made it possi-

ble for us to come forth from the grave, to break the bondage of the tomb. He bought us with a price, the price being his own blood. He has also set the price which we must pay in order to obtain salvation in his presence and that of our Heavenly Father, and that price is the keeping of his commandments. Those commandments are God's laws—nature's laws too—and the breaking of them brings penalties; observance brings the promised blessings.

No bargain prices

The Lord has told us, ". . . my yoke is easy, and my burden is light." (Matt. 11:30.) This does not mean that one can receive exaltation in the kingdom of our Heavenly Father at bargain prices. There are those who offer such bargains, but one gets merely what he pays for. If we are to attain eternal life in our Father's kingdom, it is not sufficient that we have mere passive belief in our Lord and Savior and his great redeeming sacrifice. Surely one cannot expect to receive the greatest blessings that the Father has in store for his faithful children by paying bargain prices.

Mere belief not sufficient

There are those who seem to take the attitude that inasmuch as they have been baptized by immersion and by one having proper authority, and have had hands laid upon their heads for the reception of the Holy Ghost, their salvation is assured. Others seem to think that if they have had the priesthood conferred upon them, there is nothing further required at their hands. Aren't we as badly mistaken when we fail to live the life of a Latter-day Saint, after we come into the Church, as are those who think that mere belief in the Lord is sufficient? Where much is given, much is required, and if after the light of Christ comes into our souls we allow that light to become dimmed, we are under greater condemnation than

those who have not had the light. Of what good is the priesthood to one if he does not honor it and live worthy of that great power?

The gospel is the power of God unto salvation unto everyone that believes and obeys it.

Add to your faith

The injunction to those who accept the gospel is that they "add to [their] faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. 1:5-8.)

Just as in this enlightened age the inventive mind and the creative hand have added greatly to man's obligations, so has the fact that the Spirit of the Lord has borne testimony to our souls of the truth of this work added greatly to our responsibilities.

Doing the will of God

In his Sermon on the Mount the Lord said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

And again:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and

beat upon that house; and it fell; and great was the fall of it." (Matt. 7:21, 24-27.)

Gospel for benefit of man

The Lord has given us in this dispensation a life-giving, life-shaping purpose when he gave us the gospel of Jesus Christ. The gospel is given for the benefit of man. We too must have the necessities of life. We are living in the time of a great civilization. It is only natural and proper that we should desire the things that make life wholesome and pleasurable; but with all our struggle for the necessities and luxuries of life, we must not overlook the great purpose of life, which is eternal salvation and exaltation of the souls of men. Like Israel of old, we are a peculiar people. We are peculiar in the sense that we believe in constant revelation from God and that he is revealing to us his truth. The ultimate goal of life is to assist in the fulfillment of God's plan for his children, the salvation of human souls, and that, of course, pertains to our own souls also. It is our responsibility to bring a knowledge of these things to our Father's children wherever they may be, to bring to them a living knowledge of the truth. It is also important that we go into the temples of the Lord and do vicarious work for those who have passed to the great beyond so that they too may have the blessings that we enjoy if they accept the message when it is brought to them in the spirit world.

Life is largely worthless unless it is held together, given shape and form by some great purpose, and there is no greater purpose than that of helping our fellowmen as well as ourselves to attain the glorious salvation which our Lord has promised to his obedient children.

Goal of eternal life

The possibility of salvation applies to all of God's children, both the living and those who have passed

to the existence beyond. The conditions upon which salvation in our Heavenly Father's kingdom may be attained are incorporated in the plan that was formulated in the heavens before we came here, and there is no possibility of such salvation without obedience to that plan. We must accept Jesus Christ as the author of our salvation. The salvation that I am thinking of, the salvation that Latter-day Saints seek, is eternal life in the presence of our Heavenly Father and his divine Son, not only eternal existence but eternal growth and activity. This is the joy of which Lehi spoke.

Truly, "the kingdom of heaven is like unto a merchant man, seeking

goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46.) May the Lord bless and inspire us in our efforts to attain this goal.

I testify that Jesus is the Christ and that he is the author of the restored gospel, the plan of life and salvation, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Joseph Anderson, Assistant to the Twelve, has just spoken to us.

Elder Bruce R. McConkie of the First Council of Seventy will now speak to us.

Elder Bruce R. McConkie

Of the First Council of the Seventy

When I was a mission president in Australia, I once said to those of my missionaries in Tasmania: "Tomorrow we shall climb Mt. Wellington and hold our missionary meeting on the top. We shall there seek to commune with the Lord and partake of his Spirit."

Man-made communication

We made the climb, and while on top of the peak we visited a television broadcasting station. A bright young man explained to us in words I had never heard, and using principles I could not and do not understand, how the sounds and scenes of television were broadcast into the valley below.

That night, back in the city of Hobart, my two young sons and I sat before a television set that was tuned to the proper wave band, and we saw and heard and experienced what had been described to us in words.

Now I think this illustrates perfectly what is involved in the receipt of revelation and the seeing of visions.

We can read about visions and revelations in the records of the past, we can study the inspired writings of people who had the fullness of the gospel in their day, but we cannot comprehend what is involved until we see and hear and experience for ourselves.

Tuning in on proper channel

This Tabernacle is now full of words and music. Handel's *Messiah* is being sung, and the world's statesmen are propagandizing their people. But we do not hear any of it.

This Tabernacle is full of scenes from Vietnam and Washington. There is even a picture of men walking on the surface of the moon. But we are not seeing these things. The minute, however, in which we tune a radio to the proper wave band and tune a television receiving set on the proper channel, we begin to hear and see and experience what otherwise remains completely unknown to us.

The visions of eternity

And so it is with the revelations and visions of eternity. They are

around us all the time. This Tabernacle is full of the same things which are recorded in the scriptures and much more. The vision of the degrees of glory is being broadcast before us, but we do not hear or see or experience because we have not tuned our souls to the wave band on which the Holy Ghost is broadcasting.

Joseph Smith said: "The Holy Ghost is a revelator." And, "No man can receive the Holy Ghost without receiving revelations." (*Teachings of the Prophet Joseph Smith* [Deseret Book Co., 1968], p. 328.)

Moroni said: "... by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

The Comforter knoweth all things; he is commissioned to bear witness of the Father and the Son, to reveal, to teach, and to testify—and he is broadcasting all the truths of salvation, and all the knowledge and wisdom of God, out into all immensity all of the time.

Attuning to the Infinite

How this is done we do not know. We cannot comprehend God or the laws by which he governs the universe. But that it does happen we know because here in the valley below, when we attune our souls to the Infinite, we hear and see and experience the things of God.

The laws governing radio and television have existed from the time of Adam to the present moment, but only in modern times have men heard and seen and experienced these miraculous things. And the laws have always existed whereby men can see visions, hear the voice of God, and partake of the things of the Spirit. But millions of people everywhere live and die without tasting the good word of God, because they do not obey the laws which implant the revelations of the Lord in their souls.

True religion revealed religion

And may I say that the only way to gain true religion is to receive it from the Lord. True religion is revealed religion; it is not a creation of man's devising; it comes from God.

Man did not create God, nor can he redeem himself. No man can resurrect himself or assign himself to an inheritance in a heavenly kingdom. Salvation comes from God, on his terms, and the things men must do to gain it can be known only by revelation.

God stands revealed or he remains forever unknown, and the things of God are and can be known only by and through the Spirit of God.

Knowledge of God through faith

True religion deals with spiritual things. We do not come to a knowledge of God and his laws through intellectuality, or by research, or by reason. I have an average mind—one that is neither better nor worse than the general run of mankind. In the realm of intellectual attainment I have a doctor's degree, and I hope my sons after me will reach a similar goal. In their sphere, education and intellectuality are devoutly to be desired.

But when contrasted with spiritual endowments, they are of but slight and passing worth. From an eternal perspective what each of us needs is a Ph.D. in faith and righteousness. The things that will profit us everlastingly are not the power to reason, but the ability to receive revelation; not the truths learned by study, but the knowledge gained by faith; not what we know about the things of the world, but our knowledge of God and his laws.

Religion to be experienced

Joseph Smith said that a man could learn more about the things of God by looking into heaven for five minutes than by reading all the

books ever written upon the subject of religion. Religion is something which must be experienced.

I know people who can talk endlessly about religion but who have never had a religious experience. I know people who have written books about religion but who have about as much spirituality as a cedar post. Their interest in gospel doctrine is to defend their own speculative views rather than to find out what the Lord thinks about whatever is involved. Their conversations and their writings are in the realm of reason and the intellect; the Spirit of God has not touched their souls; they have not been born again and become new creatures of the Holy Ghost; they have not received revelation.

The gifts of the Spirit

It is the privilege and the right of every member of the Church to receive revelation and to enjoy the gifts of the Spirit. When we are confirmed members of the Church, we receive the gift of the Holy Ghost, which is the right to the constant companionship of that member of the Godhead, based on faithfulness. The actual enjoyment of this gift depends upon personal worthiness. "God shall give unto you knowledge by his Holy Spirit," the revelation says to the Saints, "yea, by the unspeakable gift of the Holy Ghost. . . ." (D&C 121:26.)

Speaking of the revelations received by his father, Nephi said: ". . . he truly spake many great things . . . which were hard to be understood, save a man should inquire of the Lord. . . ."

Of these same revelations, Laman and Lemuel said: ". . . we cannot understand the words which our father hath spoken. . . ."

Nephi asked: "Have ye inquired of the Lord?"

They replied: "We have not; for the Lord maketh no such thing known unto us."

Then Nephi came forth with this glorious pronouncement: "How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?"

"Do ye not remember the things which the Lord hath said?—If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you." (1 Ne. 15:3, 7-11.)

The right to receive revelation

It is the right of members of the Church to receive revelation. Joseph Smith said: ". . . God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. . . ." (*Teachings*, p. 149.)

Also: "It is the privilege of every Elder to speak of the things of God; and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time. . . ." (*Teachings*, p. 9.)

Prayers of resurrected Lord

Religion must be felt and experienced. In the record of the ministry of the resurrected Lord among the Nephites, we find this account: Jesus "knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak;

and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." (3 Ne. 17:15-17.)

Then of a subsequent prayer the scriptural account says: "And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed.

"And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed.

"Nevertheless, so great and marvelous were the words which he prayed that they cannot be written, neither can they be uttered by man." (3 Ne. 19:32-34.)

Religion through revelation

Religion comes from God by revelation and deals with spiritual things; and unless and until a man has received revelation, he has not received religion, and he is not on the path leading to salvation in our Father's kingdom.

I bear testimony of these things because I have received revelation—revelation which tells me (among other things) that Jesus Christ is the Son of God; that Joseph Smith is

a prophet, through whom the knowledge of Christ and of salvation has been restored for this day; and that The Church of Jesus Christ of Latter-day Saints is in literal reality the kingdom of God on earth. And of these things I do testify, in the name of the Lord Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Bruce R. McConkie of the First Council of Seventy has just spoken to us.

The congregation will please stand and join with the choir in singing "How Firm a Foundation."

After the singing, Elder Hartman Rector, Jr. of the First Council of Seventy will address us.

The congregation sang the hymn, "How Firm a Foundation."

President Tanner

Elder Hartman Rector, Jr., of the First Council of Seventy will now address us. He will be followed by Elder Loren C. Dunn of the First Council of Seventy.

Elder Hartman Rector, Jr.

Of the First Council of the Seventy

Some years ago while I was serving in the navy and was away from home, a very prominent and well-to-do farmer died in my home neighborhood. Upon my return I was talking with my cousin about the estate of the deceased, and I asked the inevitable question, "How much did he leave?" My cousin said, "He left it all; he didn't take any of it with him."

That struck me as being a great truth that very, very few men seem ever to comprehend. Certainly many

of us act as though we are going to take it all with us when we go; of course, we are not. In terms of material things, *each of us* leaves it all. In the words of Paul to Timothy, "For we brought nothing into this world, and it is certain we can carry nothing out." (1 Tim. 6:17.)

Knowledge and intelligence go with us

Well, isn't there anything good we can take with us when we go, we

may ask? The Prophet Joseph Smith taught that the knowledge and intelligence gained here in this life would go with us when we leave.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:19-21.)

Pursuit of light and truth

This being true, then it would seem that we all should place the pursuit of light and truth, or intelligence, uppermost in our selection of goals, since we may have them eternally. We must seek after enlightenment. Since "the glory of God is intelligence" (D&C 93:36), if we would be like our Heavenly Father, our course is fixed.

Ignorance expensive

Ignorance is expensive; in fact, it is the most expensive commodity we know anything about. Certainly we make many mistakes through ignorance. If it is a violation of a commandment of God which we have never received and thus do not know, then the Lord does not hold us guilty of the sin. "... to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) And in Paul's words, "... where no law is, there is no transgression." (Rom. 4:15.) But even though we may not be guilty of the sin because of our ignorance, neither can we receive the blessing, which is predicated on obedience, without rendering obedience to that law. Therefore, we are denied the blessing through our ignorance. If it is a traffic law we have violated

through ignorance, the penalty assessed us is exactly the same as if we had known. Also, if we stick a finger in an electric light socket, we will receive the same shock, irrespective of our knowledge of electricity. I repeat, ignorance is expensive. Particularly is this true since the Lord has decreed, "It is impossible for a man to be saved in ignorance." (D&C 131:6.) For surely no man is truly enlightened unless he knows the Lord.

Slow to learn

Why is it we are so slow to learn, to receive the light? Is it because the Lord is slow to speak or doesn't want to be bothered? Not according to his word to James wherein he says he "giveth to all men liberally, and upbraideth not. . . ." (Jas. 1:5.)

Then the real problem is in that we receive not the light! "... and here is the condemnation of man," saith the Lord; "because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"And every man whose spirit receiveth not the light is under condemnation." (D&C 93:31-32.)

Not willing to receive light

But why do we receive not the light? The Lord tells us why over and over again in the scriptures. Simply stated, the reason we do not learn is because we are not in condition to learn. We are not in condition to receive the light because we are not willing to receive it. *We just plain don't want it.* Now most of us would violently disagree with this statement, I am sure. Of course we want light and learning from God, our Heavenly Father. Still, the words of the Lord are true. In speaking of those who would be resurrected from the dead but would not receive a degree of glory, he said:

"And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to

enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

"For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D&C 88:32-33.)

Fault in ourselves

Then Cassius's words to Brutus in Shakespeare's *Julius Caesar* apply equally to us. "The fault, dear Brutus, is not in our stars, But in ourselves, that we are underlings." We must look to ourselves for the reason for our ignorance.

We are prone to say that we are waiting on the Lord to receive light and truth when, as a matter of fact, the Lord is waiting on us—waiting for us to get into condition so he can reveal the light we seek and so desperately need.

The Lord has well stated our plight. "And this is the condemnation, that light is come into the world, and men [love] darkness rather than light, because their deeds [are] evil." (John 3:19.) I repeat: "because their deeds [are] evil."

Light through the Holy Ghost

Revelation, light, and knowledge come through the power of the Holy Ghost. The words of the Master as recorded in John are expressive. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) And again, "... he [the Holy Ghost] will guide you into all truth . . . and [shall show] you things to come." (John 16:13.) In fact, we can neither teach nor learn gospel truths without the Holy Ghost. In this day the Lord has reconfirmed this great truth in these words:

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

"Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.

"But no man is possessor of all things except he be purified and cleansed from all sin.

"And, if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done." (D&C 50:21-24, 27-29.)

Spirit of revelation

A great Book of Mormon prophet, Alma, after preaching a great sermon on obedience under the influence of the Holy Spirit, stated in part how he received such knowledge and power. "Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Al. 5:46.)

In condition to receive light

Sometimes members appear to feel that fasting and prayer is all that is necessary to receive the answers to

their problems. Sometime ago a young lady came into my office concerned because she had fasted and prayed for two days to know if a certain young man should marry her, and she felt that she had received an answer in the affirmative. Shortly thereafter, the young man became engaged to another girl. Her question to me was, "How can this be, since I received an answer that he should marry me?"

Upon further interview it became apparent that there were a number of commandments of which she was certainly aware but was not keeping. It takes more than fasting and prayer. We must begin again; we must repent—confess and forsake our sins. We must study the scriptures, yea, search the scriptures; we must keep the commandments of God, and keep them precisely. For the commandments are calculated to get us in condition so that we can receive light and truth, even intelligence, which is communication from God, our Father, which we so desperately need and which is the only thing of real worth we can take with us when we go.

Heed to words of the Lord

May I bear witness to you, my brethren and sisters, that what you

have heard from this place in this conference is the mind of the Lord, the will of the Lord, and the word of the Lord for the salvation of his saints at this particular juncture in time, for he lives and speaks to his servants today. We must give heed to the word of the Lord; therefore, it is tremendously important that we give heed to these words, and work out our salvation with fear and trembling before him, as we precisely keep these commandments. May we do so, and may it be said of us when we depart that "he took with him a clean, free, enlightened and happy spirit, and a conscience void of offense to his fellowmen." That this may be our happy state, I pray in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

He to whom we have just listened is Elder Hartman Rector, Jr. of the First Council of Seventy.

Elder Loren C. Dunn of the First Council of Seventy will now address us. He will be followed by Elder Theodore M. Burton, Assistant to the Twelve.

Elder Loren C. Dunn

Of the First Council of the Seventy

Consider these words of the Savior as he spoke to the woman of Samaria at Jacob's well: "Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Water to feed souls

What greater way to demonstrate the saving, healing principles of the

gospel of Jesus Christ than to relate them to life-sustaining water—water that is essential for every human being in order to live.

The Savior was telling the woman that if she drank from her well she would thirst again, but if she drank from his well and partook of the principles that he taught, she would never thirst again, but her soul would be nourished and she would have eternal life.

We live in a complex and challenging world. Young and old seem to be

going to and fro and in their own way drinking from different wells, searching for that water that will begin to feed their souls, that will quench some inner thirst.

Inner needs of youth

To youth who associate themselves with various causes, some popular, many designed to accomplish much good, and a few militant; to the adult who can find no satisfaction in his vocation and perhaps only frustration in his marriage and emptiness in his life; to the militant who spends his life bitterly denouncing what he is against but never quite certain what he is for; to the person who turns to drugs, perhaps even attempting to equate it with a spiritual experience, and then realizing that for every high there is some kind of dismal low—perhaps these people and many others seize upon special issues and act unpredictably more from an inner need to satisfy a yearning soul than because of the face value of that in which they are involved, however worthy it may be.

Religion in Russia

Even in Russia, where its people have drunk at the well of socialist morality for fifty years, there is an indication of a desire for something more nourishing. In studying religion in Russia today, journalist Paul Wohl states that "socialist morality has been accepted as the official yardstick of good behavior, but whether Soviet man is more harmonious than his predecessor is a moot question. A scientific outlook is there," says Wohl, "but so is religion. Its comeback," he says, "is a phenomenon which the ideologists of communism cannot explain and about which they prefer to remain silent." He states that the move toward religion is primarily sparked by young people.

The writer tells of a simple Russian woman who received the visit of her neighbor, a young engineer-physicist.

"I know you are a believer," said the engineer. "Can you tell me about God? The philosophy of dialectical materialism does not satisfy me. I would like to know the viewpoint of believers."

It is most interesting to note that there is something fundamental and basic in the makeup of man that will sooner or later turn him to his Creator, provided he does not completely strangle this inclination through evil works on chronic unbelief, and provided he doesn't condition himself to settle for less by insisting that what he doesn't know or hasn't experienced just isn't so.

Arms of mercy extended

Speaking of the Savior, the prophet Alma says:

"Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you.

"Yea, he saith: Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely;

"Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ. . . ." (Al. 5:33-34, 38.)

Invitation to partake

And after Alma teaches the people those things relative to the gospel of Jesus Christ and what they can do in order to nourish their souls, and find peace, and prepare for eternal life, he then says:

"And now I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.

"I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized

unto repentance, that ye also may be partakers of the fruit of the tree of life." (Al. 5:61-62.)

As this last scripture indicates, it is possible for a person to have the fruit of the tree of salvation readily available to him, but to no avail if he does not partake!

Questioning of young men

I am reminded of two young men who came in to see me some months ago. They had been recommended by their priesthood leaders. From the moment they stepped into the office, they began in a very sincere way questioning certain doctrines and teachings and procedures of the Church. Their attitude, however, was not antagonistic, as they were sincerely looking for answers.

I asked them finally if their questions perhaps represented the symptoms of their problem and not the cause. Wasn't their real question whether or not this church is true? Whether or not it is actually the Church of Jesus Christ? And whether or not it is led by divine revelation? The young men agreed that perhaps if they were sure of the answers to these questions, they could take care of the other questions that seemed to arise in their hearts.

Participation in experiment

I asked them if they were willing to participate in an experiment. One of them appeared to be athletically inclined, and so I turned to him and asked, "If you wanted to learn about the chemical properties of water, would you go to the local sports stadium and run four laps around the track?"

He said, "Of course not."

I asked, "Why not?"

He said, "The two are not related."

We then turned to John, chapter seven, and read: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

If we are going to experiment with the things of Christ, then we are going to have to put these things to a spiritual test—a test that the Savior himself has outlined for all those who wish to know, a test of doing.

I asked them if they read the scriptures.

They said, "No."

I asked them if they prayed.

They said, "Not often."

I asked them if they kept the Word of Wisdom.

They said, "Occasionally."

I asked them if they went to church.

They said they'd stopped.

I asked them if they would be interested in a three-month experiment. They said they would try but were not anxious to commit themselves until they found out what I had in mind.

Agreement to live gospel principles

"During the next three months will you attend all your church meetings and listen carefully to what is being said, even taking notes of the principal points being made by the teachers and how these points might apply to your lives?"

They thought for a moment and said they would.

"During the next three months will you reinstitute in your personal life prayer, night and morning, thanking God for the blessings you enjoy and asking him to help you know if the Church is true and if the things you are doing are meaningful to your lives?"

One of these young men, who considered himself an agnostic, balked at this, but then he finally agreed to do it on the basis that for the sake of the experiment he would accept the premise that there is a God and would appeal to this God for the light and knowledge which he was seeking.

I asked them if in the next three months they would refrain from drinking, smoking, and drugs. Al-

though this created some anxiety, they resolved to do it.

I asked them if in the next three months they would resolve to keep themselves morally clean and in harmony with the principles of virtue which the Savior taught. They said they would. And then I suggested they establish a schedule, on their own, during the next three months to read the Book of Mormon from cover to cover—a few pages each day, with a prayer at each reading that the Lord would bless them to know if the book is true and actually from him. They agreed.

By-products of the experience

Anticipating what might happen, I said, "Now, if you feel disposed to tell your friends about this, probably their first comment will be 'Boy, has Brother Dunn snowed you.' You may even feel that way a time or two during this experiment, but don't let it keep you from doing what you have agreed to do. If you think that might be a problem, then keep it in the back of your mind, and go ahead and honestly experiment, and let this three-month experience speak for itself." I added, "If things go properly, you'll notice some by-products, such as a growing awareness and concern for your fellowman and greater appreciation and consideration for other people." They accepted the challenge and left.

Witness of the Holy Ghost

Of course, what was really hoped for was the experience that every member has a right to enjoy and everyone else has the right to receive, and that is the knowledge of a personal testimony. I think Brigham Young described it best when he said:

"There is no other experience known to mortal man that can be compared with the testimony or witness of the Holy Ghost. It is as powerful as a two-edged sword and burns in the breast of man like a consuming fire.

It destroys fear and doubt, leaving in their stead absolute unqualified, and incontrovertible knowledge that a principle or thing is true. . . .

"This same testimony has sustained faithful saints to the present day and will be a lamp to their path forever. The effect of this testimony reaches above and beyond all physical or earthly things and makes relationship with God the Father a literal, pulsing fact. Every fiber of both body and spirit respond to the witness of that testimony and the soul knows and lives the truth."

The water of life

And so to those who have tasted the water at many wells only to find that the unquenching thirst of the soul drives them on in search of that which will bring peace and nourishment to the heart—to you, whoever you are, member or nonmember—will you come and drink from this well, and taste and experiment and see if you have not found the waters of life where you can drink to your soul and thirst no more but be full with the joy of the true knowledge of Jesus Christ and his teachings and the purpose of your own life?

And to this invitation I bear you my witness that I know God lives. I know he lives and that Jesus Christ is our Redeemer and his Son. Joseph Smith saw what he said he saw, and we have a prophet of God sitting with us, presiding today. I bear you that witness in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Loren C. Dunn of the First Council of Seventy.

Elder Theodore M. Burton, Assistant to the Twelve, will now address us. He will be followed by Elder Bernard P. Brockbank, Assistant to the Twelve.

Elder Theodore M. Burton

Assistant to the Council of the Twelve

One of the most interesting stories in the Old Testament is the story of Daniel's interpretation of Nebuchadnezzar's dream. In his dream the king saw a great image whose brightness was exceeding great and whose appearance was most terrible. Yet a stone rolling down from a mountain smashed the idol into a thousand pieces. This experience so disturbed the king that he sought an interpretation of his dream.

Daniel's interpretation of dream

In his interpretation of this dream, Daniel the prophet said that later on God would set up a kingdom which would never be destroyed, and that kingdom would eventually consume all other kingdoms and would stand forever. The scripture then records his words:

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2: 45.)

An apostasy foretold

Most religious writers and certainly all Christian authors correctly assure us that this kingdom which was to come is the kingdom of Jesus Christ. A serious question arises, however, as to when that kingdom was to be set up. Most Christians assume that this dream referred to the ecclesiastical kingdom which began with the earthly ministry of Jesus Christ. They forget that Christianity as it was practiced through the centuries fostered kingdoms rather than replaced them. People also forget that Jesus Christ himself told of an apostasy to come.

In speaking of the latter days, Jesus warned:

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

He foretold the death of his apostles, which we now know actually took place. Before the destruction of these apostles, Paul warned the saints of his day:

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first. . . ." (2 Thess. 2:2-3.)

The literal fulfillment of the scriptural predictions of a universal apostasy is made so plain by a reasonable study of ecclesiastical history as to be unmistakable. Nevertheless, Daniel's prophetic interpretation of Nebuchadnezzar's dream must eventually go into fulfillment. The question to be answered is: When?

Isaiah's related prophecy

There is a related prophetic utterance from the prophet Isaiah that I would like to cite at this time:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3.)

The kingdom restored

It has been revealed in these latter days that the kingdom of Jesus Christ has already been restored again to man:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D&C 65:2.)

When the early missionaries of this church went forth into Canada, they preached that restored gospel of Jesus Christ. They announced grand and glorious tidings of great joy as they explained how God had spoken again from heaven. That gospel stone was not cut out of the mountain by the hand of any man. The stone was rolled forth by God himself when he revealed himself to Joseph Smith and, pointing to his Son, proclaimed: *"This is My Beloved Son. Hear Him!"* (Joseph Smith 2:17.)

Only kingdom to survive

It was Jesus Christ, the Son, who restored to man through the person of Joseph Smith a divine message of restored truth and hope. The gospel of Jesus Christ came from the "mountain." The "mountain" is just another way of speaking of the kingdom of Jesus Christ. This restored kingdom of Jesus Christ was revealed in a day when other kingdoms on the earth were rapidly being eliminated. There are only a few kingdoms left, and these are principally constitutional monarchies. The day will soon come when the only kingdom to survive will be that ecclesiastical kingdom of Jesus Christ which is to replace all other kingdoms on the face of the earth.

Forebears' acceptance of gospel

When the missionaries proclaimed that message of truth and hope in

eastern Canada, my great grandfather, Samuel Burton, Jr., heard it. Because it had a familiar sound, he accepted it with his family as gospel truth. After becoming members of the Church, he and his family left to join the rest of the Church at Nauvoo. Before he arrived there, however, Joseph and Hyrum were martyred, so the family then turned west to join the Church on the prairies at Winter Quarters. His beloved wife, Hannah Shipley Burton, suffered from the hardships of the journey and died on the plains on the banks of the Missouri River. This grief-stricken man undoubtedly complained loudly as has many another man who has suffered hardships and trials while being proved by the Lord. If we understood completely the designs of the Lord, we would be more patient in our suffering and would not complain as much as we so often do when hardships come and we are asked to sacrifice.

Settlement in Rocky Mountains

Joseph Smith, however, understood the plans of God better than did his contemporaries. Before his death he prophesied that the Saints would be driven into the Rocky Mountains and there become a great and a mighty people. It seems incredible, in the face of a prophecy such as this, that the Saints and some of their leaders would have tried to move elsewhere. I was recently on Vancouver Island off the west coast of Canada and thought it one of the loveliest places on earth. I can well understand why people love that beautiful area with its mild climate. In the early days of the Church when the Saints were seeking a new home, they petitioned the British government to let them settle on Vancouver Island. Many were bitterly disappointed when their request was denied.

Fulfillment of prophecy

Later on other members even left the Church when Brigham Young re-

fused their request to lead the migrating Saints on to settle in beautiful, prosperous California. Why should they stop to settle on a desert wasteland in the top of the Rocky Mountains? Because only there could the prophecy of Isaiah be literally fulfilled.

Remember that the mountain or kingdom of the Lord had to be established in the top of the mountains. It had to be in mountains exalted above the hills. There the Saints were to gather instructions and strength, and the gospel, or stone, of Jesus Christ was to roll forth from there to fill the whole earth. This prophecy has been and is even now being fulfilled as thousands of missionaries go forth from this gathering place to proclaim the divine message that God lives and has spoken again from the heavens. Where else can you find such literal fulfillment of these two divine prophecies?

The word and law of the Lord

That gospel of Jesus Christ is found contained in the Bible, which had its beginnings at Jerusalem; so the word of the Lord as found in the Bible did come from that very city. The Book of Mormon, which is the second divine witness of Jesus Christ, also had its beginnings at Jerusalem. Surely the word of the Lord has been sent forth from Jerusalem. On the other hand, the law of the Lord given in the Doctrine and Covenants, and which is also revealed through living prophets for the governing of the kingdom of Jesus Christ, comes from Zion, which is on this, the American continent.

House of the God of Jacob

But there is one more part of this prophecy to be considered, and that concerns the house of the God of Jacob. The house of Jacob are the children of Israel, but what is the house of the God of Jacob? Why, the house of the God of Jacob consists of temples erected in the mountains, on the

tops of the everlasting hills. There the people of the world have gathered, and there in the house of the God of Jacob they have been taught the ways of God. Now that the people have received this power and strength given in these temples, they have moved forth from the mountain stronghold to bring the message of the gospel to all the earth. As strength has been built up elsewhere, temples have been built in other places, and eventually they shall be found in every corner of the earth. In these temples, additional knowledge of God and his ways is revealed. In the house of the God of Jacob, the children of God receive needed spiritual strength to live better than they otherwise would have done.

Importance of attending temple

As we understand this concept of going to the house of the God of Jacob to receive strength, we understand how important it is to attend the temple frequently. If members holding the priesthood reject the opportunity to go to the temple regularly, they reject the very God who made them and with whom they have covenanted to always remember him and to walk in his ways. The covenants we make in the temple of God are so important that we violate them at the peril of our eternal salvation. Therefore, as often as possible, the members of the Church who hold the priesthood should go to the temple as individuals, with priesthood quorums, and also with their wives, to have their spirits strengthened and their souls revived. Only by regular attendance at the temple can we remember the importance of the commitments we have made to serve the Lord with all our heart, might, mind, and strength.

Qualify by righteous living

I urge every Latter-day Saint to remember these two great prophecies. They have great significance to every

one of us. Qualify yourselves as rapidly as you can by righteous living to go to the temple often and there worship and serve the true and living God. I plead with you for your own well being and happiness to practice the promises and covenants you make with the Lord in those temples. As the Lord has warned us: "For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you." (D&C 78:7.) If we desire to receive celestial blessings, we must keep the celestial law.

Invitation to non-members

To those not yet members of the Church, I ask you to examine your own hearts. You will recognize that what I have said about these two great prophecies does have a familiar ring! These prophecies are going into complete fulfillment even now. Before your very eyes the plans of the Lord are being revealed to you, if you will only open your eyes and observe

what is happening about you. Waste no more time in speculation and questioning, but investigate these principles more closely and you will know for yourselves the truth of what I have spoken. Come join with us in serving the only true and living God, and qualify yourselves to receive those great blessings which God has reserved for you in these last days. You too can become a savior on Mount Zion for your family and friends, as that stone cut out of the mountain without hands rolls forth to fill the whole earth. That the kingdom of God is now in process of expanding under the leadership of true prophets of God, I testify in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Theodore M. Burton, Assistant to the Twelve, has just spoken to us.

Elder Bernard P. Brockbank, Assistant to the Twelve, will be our concluding speaker.

Elder Bernard P. Brockbank

Assistant to the Council of the Twelve

My dear brothers and sisters: Jesus Christ is the head of The Church of Jesus Christ of Latter-day Saints, and he has asked that we teach his commandments and promised that he would be with us even unto the end of the world. That is the commandment.

Love of God

When the Savior lived on this earth, he taught that we are to love God and keep his commandments. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37.) This is the first and great commandment. It

is much easier to know the commandment than it is to live it.

Why should the Lord command his children to love him with all their heart, and with all their soul, and with all their mind? There is great wisdom and divine security for mortal man in full and complete love for God.

God's creations

God created the heavens and the earth and all plant and animal life upon the earth. God created the universe with all of its profound greatness and blessings. The greatest of all miracles is God's creation of man in his own image and likeness;

eyes that can see, ears that can hear, minds that can reason were created within our mortal mothers. We know that our mortal mothers do not know how to make eyes that can see and ears that can hear and mortal minds that can reason. God said that he created man in his own image and likeness. Our creation and mortal birth is evidence of divine power. All that we have that is good for this life and eternal life comes from God. We owe our full respect, dedication, allegiance, and love to him.

Satan, an enemy to man

The alternatives are to love Satan or some other part of God's creations. Satan did not participate in any of the creations that were for the good of man. We owe him absolutely nothing. But some pay tribute to Satan through bad temper, quarreling, dishonesty, adultery, covetousness, drugs, disrespect for God and Jesus Christ, disrespect for the Sabbath day, nonpayment of tithes, hatred, etc.

Satan is an enemy to man and seeks to destroy his freedom and his obedience to the Lord and to keep man from developing his divine nature and godliness. Satan is the author of evil, sin, and wickedness, and we should not by our thoughts or acts love or serve him.

Jesus Christ said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) And may I say that we cannot serve both God and Satan. Some try but no one has succeeded.

The desire to commune with God

Love for God brings love and respect for his children, and love for man's relationship to the Lord, and a desire to commune with him. Prayers are uttered by many sincere people to various concepts of a supreme being or power. The pagans, the Bud-

dhist, the Hindus, the Mohammedans, the sun and nature worshipers, and many others have their way of praying. Because of many man-made ways of praying, Jesus Christ gave a commandment on the proper way to pray. Here is the commandment—and many do not know that it is a commandment:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:9-13.)

Essentials of Christlike prayer

This prayer contains the essentials of a sincere, dedicated, Christlike prayer. If we love our Father in heaven, we should pray and talk to him. We should desire to do his will and to have a program for his kingdom on earth as it is in heaven. The prayer teaches us to pray to be kingdom builders and to help build the kingdom of God on this earth. When we love God and sincerely pray for the kingdom of God to come to this earth, as it is in heaven, we commit ourselves to the giving of our time and talents and money.

When we say, "Father, thy will be done in earth, as it is in heaven," we should be subject to the will and desires of our Heavenly Father, even as a little child is subject to the will of its earthly parents. To sincerely submit and agree with the Lord that his will be done shows respect, love, and oneness.

Christ's example of dedication

Jesus Christ is the example of one who was dedicated and submitted himself to the building of the kingdom

of God upon this earth and in doing the will of the Father. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.) He also said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19.)

Deliverance from evil

The prayer directs that we should ask our Heavenly Father to meet the temptations and adversities of this life. If we love and trust God, we should ask him to deliver us from evil. There is peaceful assurance and comfort in sincerely asking to be delivered from evil. In our family prayers, we should teach our children to ask the Lord to deliver them from evil. When did you ask, and follow the commandment of the Lord to be delivered from evil, and teach your children and those that you have the privilege of teaching?

The price the Lord has asked us to pay to be delivered from evil is to sincerely ask him.

The prayer closes with these heavenly oriented words: "For thine is the kingdom, and the power, and the glory, for ever." It keeps our minds on the goal that we are all seeking—the kingdom of God.

The law of tithing

I would like to read the law from the Lord that is used to finance the building of the kingdom of God on this earth—the law of tithing as it is recorded in the Holy Bible.

The Lord said, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.

"But ye said, Wherein shall we return?"

And the Lord said, "Will a man rob God?" Within the sound of my voice there are some that do. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."

And the Lord commanded, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:6-11.)

Will a man rob God by not paying his tithes and offerings?

Remember, the first and great commandment is to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. If we keep this commandment, we will not rob God.

A personal experience

I recall a personal experience. A few years ago when my wife and I were involved with a young family, we were struggling to meet our financial needs, and we were in debt, and we were not honest in our payment of tithes and offerings. We were attending church and I thought that we loved the Lord, but one day my wife said to me, "Do you love God?" and I answered, "Yes."

She said, "Do you love God as much as you love the grocer?"

I replied, "I hope that I love him more than the grocer."

She said, "But you paid the grocer. Do you love God as much as the landlord? You paid him, didn't you?" She

then said, "The first and great commandment is to love God, and you know we have not paid our tithing."

We repented and paid our tithes and offerings, and the Lord opened the windows of heaven and poured out blessings upon us. We consider it a great privilege to pay tithes and offerings to the Lord.

I would like to mention that when we were not honest with the Lord, we were disturbed and had difficulties and problems.

We can perfect our lives by living the Lord's commandments. And as has been quoted many times in this conference, the Lord has said, "If ye love me, keep my commandments." (John 14:15.)

The Lord at the head

The Lord said to the Prophet Joseph Smith in 1831, "... the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion." (D&C 1:35.)

We are in perilous times, and many love pleasure more than they love God. The devil has power over his own dominion. However, in these perilous times there is hope. The Lord is still at the head of his church. It is a great blessing to live in the latter days and to be a Latter-day Saint. The children of our Heavenly Father can receive peace, security, and happiness from loving him with all their hearts, and with all their souls, and with all their minds, and in keeping his commandments.

I know that God lives and that my Redeemer lives. I know that I am a child of God and that I was created by God in his image and likeness. This is my greatest knowledge. God revealed this knowledge to me, and I have great peace and happiness from this witness.

I express love for my Heavenly Father and for my Savior, Jesus Christ, and for the Holy Ghost, and for

all mankind, and do so in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Bernard P. Brockbank, Assistant to the Twelve.

We have the three following announcements:

First, the Deseret Sunday School Union meeting will be held this evening at 7 o'clock in the Salt Lake Tabernacle. All Sunday School officers and teachers are invited to attend. We also recommend that all members of the priesthood who have Sunday School responsibilities be in attendance at this meeting.

Countries in Europe, South and Central America, Africa, and parts of Asia, totaling nearly two-thirds of the world, will be able to receive broadcasts of these proceedings over the Church-owned International Short-wave Radio Station WNYW, with studios in New York.

Second, all sessions of the conference will be rebroadcast over KSL Radio, KIRO Radio at Seattle, KMBZ Radio at Kansas City, Missouri, and WNYW International short-wave Radio beginning at midnight tonight, and on Tuesday, and can be heard in many parts of the United States and the world, including Canada, Alaska, Europe, Central and South America, and the Islands of the Pacific.

The Mormon Youth Symphony and Chorus, under the direction of Jay E. Welch, will give a special concert tomorrow night. This program will begin at 5:15, and will last one hour and ten minutes, keeping the evening free for family home evening. The Tabernacle doors will open one hour before the concert. There is no charge for admission.

The singing for this session has been furnished by the Tabernacle Choir under the direction of Richard P. Condie and Jay E. Welch, with Robert Cundick at the organ.

On behalf of all who have listened to the singing during these sessions of the General Conference today, we express appreciation and our sincere thanks to the members of the Tabernacle Choir for once again furnishing us with their inspirational music during these sessions today.

The Tabernacle Choir, under the direction of Richard P. Condie, with Robert Cundick at the organ, will now favor us with, "O Divine Redeemer."

The benediction will then be offered by Elder D. Arthur Haycock,

secretary to the President, and regional representative of the Twelve.

The general session of this conference will then be adjourned until 10 o'clock Tuesday morning.

The Tabernacle Choir sang "O Divine Redeemer."

The benediction was given by Elder D. Arthur Haycock, secretary to the President, and regional representative of the Twelve.

The conference was adjourned until Tuesday morning at 10 o'clock.

THIRD DAY

MORNING MEETING

SIXTH SESSION

The sixth session of the conference convened in the Tabernacle on Tuesday, April 6, 1971 at 10 o'clock a.m.

With President Joseph Fielding Smith presiding, President Harold B. Lee, first counselor in the First Presidency, conducted this session.

The choral music for this meeting was furnished by the Mormon Youth Chorus with Had Gunderson and Jay E. Welch conducting. Roy M. Darley was at the organ.

President Lee made the following opening statement:

President Harold B. Lee

President Joseph Fielding Smith, President of the Church, is presiding as usual in this session of conference, and he has asked me to conduct this session of the conference.

We extend a most cordial welcome to all present this morning in this historic Tabernacle, in the Assembly Hall on Temple Square, and the Salt Palace Assembly Room in Salt Lake City, Utah, and also to the television

and radio audience, in this the sixth session of the 141st Annual Conference of The Church of Jesus Christ of Latter-day Saints.

This morning many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Through the generous cooperation of their owners and managers, over 300 television and radio stations have carried to practically every state in the Union, including Hawaii and Alaska, and also to many foreign countries, sessions of this conference. We express our thanks and appreciation to these owners and managers for their courtesy in broadcasting the programs of this conference.

The full proceedings of both sessions today will be rebroadcast to far-distant places by Radio Stations KSL, KIRO at Seattle, KMBZ at Kansas City, and WNYW International Short-wave Radio tonight beginning at midnight.

We extend a cordial welcome to all present this morning—special guests, educational leaders, our Re-

gional Representatives of the Twelve, and stake presidencies from near and far, temple presidencies, bishoprics, members of the General Auxiliary Boards, and thousands of members of the Church, and many friends everywhere who are listening in by radio and television.

We are favored this morning by the presence of the Mormon Youth Chorus, with Had Gunderson conducting and Roy M. Darley at the organ.

We shall begin these services by the Chorus singing "Out of the Silence."

The invocation will then be offered by Elder Percy K. Fetzer, Regional Representative of the Twelve.

The Mormon Youth Chorus sang the number, "Out of the Silence."

The opening prayer was given by Elder Percy K. Fetzer, Regional Representative of the Twelve.

President Lee

The invocation was just offered by Elder Percy K. Fetzer, Regional Representative of the Twelve.

The Mormon Youth Chorus, under the direction of Jay E. Welch, will now favor us with "Oh How Lovely Was The Morning."

The hymn, "Oh How Lovely Was the Morning," was sung by the Mormon Youth Chorus.

President Lee

As long as we can have the youth of the Church singing, bearing testimony as they have this morning so beautifully, the kingdom of God is assured in safety. Thank you Brother Welch and you wonderful youth.

Elder Joseph Anderson will now present the statistical report of the Church for the year 1970. This will be followed by the reading of the auditors' report by Elder Wilford G. Edling of the Church Finance Committee.

Statistical Report

Elder Joseph Anderson

For the information of the members of the Church.

The First Presidency has issued the following *Statistical Report* concerning the membership of the Church at the end of the year 1970:

Number of Stakes of Zion at the Close of 1970	537
Number of Wards	4,158
Number of Independent Branches in Stakes	764
Total Wards and Independent Branches in Stakes at Close of Year	4,922
Number of Mission Branches at Close of Year	1,943
Number of Full-time Missions at end of Year	94

Church membership, December 31, 1970:

In the Stakes	2,485,525
In the Missions	445,285
Total Membership	2,930,810

Church Growth During 1970:

Children Blessed in Stakes and Mission	65,981
Children of Record Baptized in Stakes and Missions	55,210
Converts Baptized in Stakes and Missions	79,126

Social Statistics:

(Based on 1970 Data from the Stakes)

Birth Rate per Thousand	28.41
Number of Persons Married per Thousand	15.43
Death Rate per Thousand	4.78

Priesthood:

Members Holding the Aaronic Priesthood, December 31, 1970

Deacons	133,369
Teachers	95,219
Priests	147,955
Total Number Holding Aaronic Priesthood	376,543

Members Holding the Melchizedek Priesthood, December 31, 1970

Elders	245,790
Seventies	23,793
High Priests	83,890
Total Number Holding Melchizedek Priesthood	353,473

Grand Total, Members Holding Aaronic or Melchizedek Priesthood - 730,016

An increase of 35,943 During the Year

Auxiliary Organizations:

Relief Society (Membership)	347,244
Deseret Sunday School Union (Average Attendance)	818,738
Young Men's Mutual Improvement Association (Enrollment)	351,591
Young Women's Mutual Improvement Association (Enrollment)	383,916
Primary (Children Enrollment)	459,335

Welfare Plan:

Number of Persons Assisted During the Year	84,507
Number Placed in Remunerative Employment	9,226
Man-Days of Work Donated to the Welfare Plan	190,921
Unit-Days of Equipment Use Donated	4,815

Genealogical Society:

Names Cleared in 1970 for Temple Ordinances	1,697,282
Genealogical Records Microfilmed in 17 Countries During the Year	
Brought the total to 212,858 One Hundred Foot Rolls of Microfilm	

for use of the Church which are the Equivalent of over 3,200,000 printed volumes of 300 pages each.

Temples:

Number of Ordinances performed during 1970 in the 13 operating Temples:

For the Living	60,410
For the Dead	6,884,556
Total Number of Ordinances	6,944,966

Church School System:

Total 1970 Cumulative Enrollments in Church Schools, Including

Institutes and Seminaries	210,647
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Those Who Have Passed Away

Elder Thorpe B. Isaacson, Assistant to the Council of the Twelve

Emma Ray Riggs McKay, widow of the late President David O. McKay

Elder A. William Lund, Assistant Church Historian

Elder Wilford G. Edling

November 20, 1970

The First Presidency
47 East South Temple Street
Salt Lake City, Utah 84111

Dear Brethren:

We have reviewed the report of the financial operations of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints, together with auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church for the fiscal year ended August 31, 1970. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, members of the Council of the Twelve, and the Presiding Bishopric.

The Financial Department of the Church has kept pace with current technological developments in record keeping and employs the most modern data processing equipment in maintaining its accounts.

A regular audit of the entities referred to above is conducted by the Church Auditing Department, which is completely independent of all other departments. Incorporated businesses owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based upon our review of the financial reports of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the assets of the Corporation of the President have been properly accounted for and expenditures of funds during the fiscal year ended August 31, 1970, were made in accordance

with the established procedures outlined herein.

Respectfully submitted,
CHURCH FINANCE COMMITTEE

Wilford G. Edling
Harold H. Bennett
Glenn E. Nielson
Weston E. Hamilton
O. Leslie Stone

President Harold B. Lee

The First Presidency take delight in saying to the body of the Church that in the hands of men like Brother Edling and our Finance Committee and the auditors, we have a feeling of security and safety, and we take this opportunity of expressing to you, Brother Edling and your com-

mittee, the grateful appreciation of the General Authorities and all the membership of the Church for the care and the behind-the-scenes painstaking work that goes into this auditing and carefully handling of the finances.

We will now ask President N. Eldon Tanner to present the General Authorities, the general officers and the general auxiliary officers of the Church for the sustaining vote of the General Conference.

President N. Eldon Tanner

I shall now read and present to you the General Authorities of the Church, and the general auxiliary officers of the Church for the sustaining vote of the General Conference.

GENERAL AUTHORITIES AND OFFICERS OF THE CHURCH

THE FIRST PRESIDENCY

Joseph Fielding Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints
Harold B. Lee, First Counselor in the First Presidency
Nathan Eldon Tanner, Second Counselor in the First Presidency

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Harold B. Lee

ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Spencer W. Kimball

QUORUM OF THE TWELVE APOSTLES

Spencer W. Kimball
Ezra Taft Benson
Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards

Richard L. Evans
Hugh B. Brown
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson
Boyd K. Packer

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne
 ElRay L. Christiansen
 Sterling W. Sill
 Henry D. Taylor
 Alvin R. Dyer
 Franklin D. Richards
 Theodore M. Burton

Bernard P. Brockbank
 James A. Cullimore
 Marion D. Hanks
 Marvin J. Ashton
 Joseph Anderson
 David B. Haight
 William H. Bennett

TRUSTEE-IN-TRUST

Joseph Fielding Smith

as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints

THE FIRST COUNCIL OF THE SEVENTY

Seymour Dilworth Young
 Milton R. Hunter
 Bruce R. McConkie
 Albert Theodore Tuttle

Paul H. Dunn
 Hartman Rector, Jr.
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John H. Vandenberg, Presiding Bishop
 Robert L. Simpson, First Counselor
 Victor L. Brown, Second Counselor

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All Regional Representatives of the Quorum of the Twelve Apostles as they are at present constituted.

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PRIESTHOOD HOME TEACHING COMMITTEE

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President Tanner

President Smith, as nearly as I can see, the voting has been unanimous in the affirmative.

President Harold B. Lee

Thank you, President Tanner, and

thank you brethren and sisters for this sustaining vote.

We shall now hear from Elder Boyd K. Packer of the Council of the Twelve, and he will be followed by Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Boyd K. Packer

Of the Council of the Twelve

It was one year ago today, in a solemn assembly, that we had the privilege of raising our hands to sustain the authorities of the Church, much as we have done this morning. It was on that April morning that I heard my name read as one presented for your sustaining vote as a member of the Quorum of Twelve Apostles. It became my obligation to stand with those other living men who have been called as special witnesses of the Lord Jesus Christ upon the earth.

You must have wondered, as I did, why this call should come to me. It seemed accidental at times, that I was preserved in worthiness, yet there was always the constant, quiet, lingering feeling about being guided and being prepared.

A prophet of God

It has been our privilege this morning to raise our hands to sustain the President of the Church. I count that a great privilege and special obligation, for I have a witness about him.

Some weeks before the meeting of last April, I left the office one Friday afternoon thinking of the weekend conference assignment. I waited for the elevator to come down from the fifth floor.

As the elevator doors quietly opened, there stood President Joseph Fielding Smith. There was a moment of surprise in seeing him, since his office is on a lower floor.

As I saw him framed in the doorway, there fell upon me a powerful

witness—there stands the prophet of God. That sweet voice of Spirit that is akin to light, that has something to do with pure intelligence, affirmed to me that this was the prophet of God.

I need not try to define that experience to Latter-day Saints. That kind of witness is characteristic of this church. It is not something reserved to those in high office. It is a witness, not only available but vital, to every member.

The First Presidency

As it is with the President, so it is with his counselors.

North of us in the Wasatch Range stand three mountain peaks. The poet would describe them as mighty pyramids of stone. The center one, the highest of the three, the map would tell you is Willard Peak. But the pioneers called them "The Presidency." If you should go to Willard, look to the east, and up, way up, there stands "The Presidency."

Thank God for the presidency. Like those peaks, they stand with nothing above them but the heavens. They need our sustaining vote. It is sometimes lonely in those lofty callings of leadership—for their calling is not to please man, but to please the Lord. God bless these three great and good men.

Too sacred for discussion

Occasionally during the past year I have been asked a question. Usually it comes as a curious, almost an idle, question about the qualifications to stand as a witness for Christ. The question they ask is, "Have you seen Him?"

That is a question that I have never asked of another. I have not asked that question of my brethren in the Quorum, thinking that it would be so sacred and so personal that one would have to have some special inspiration, indeed, some authorization, even to ask it.

There are some things just too sacred to discuss. We know that as it relates to the temples. In our temples, sacred ordinances are performed; sacred experiences are enjoyed. And yet we do not, because of the nature of them, discuss them outside those sacred walls.

It is not that they are secret, but they are sacred; not to be discussed, but to be harbored and to be protected and regarded with the deepest of reverence.

The mysteries of God

I have come to know what the prophet Alma meant:

"... It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

"And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full." (Al. 12:9-10.)

Testimonies in simple words

There are those who hear testimonies borne in the Church, by those in high station and by members in the wards and branches, all using the same words—"I know that God lives; I know that Jesus is the Christ," and come to question, "Why cannot it be said in plainer words? Why aren't they more explicit and more descriptive? Cannot the apostles say more?"

How like the sacred experience in the temple becomes our personal testimony. It is sacred, and when we are wont to put it into words, we say it in the same way—all using the same words. The apostles declare it in the same phrases with the little Primary or

Sunday School youngster. "I know that God lives and I know that Jesus is the Christ."

We would do well not to disregard the testimonies of the prophets or of the children, for "he imparteth his words by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned." (Al. 32:23.)

The Spirit beareth record

Some seek for a witness to be given in some new and dramatic and different way.

The bearing of a testimony is akin to a declaration of love. The romantics and poets and couples in love, from the beginning of time, have sought more impressive ways of saying it, or singing it, or writing it. They have used all of the adjectives, all of the superlatives, all manner of poetic expression. And when all is said and done, the declaration which is most powerful is the simple, three-word variety.

To one who is honestly seeking, the testimony borne in these simple phrases is enough, for it is the spirit that beareth record, not the words.

There is a power of communication as real and tangible as electricity. Man has devised the means to send images and sound through the air to be caught on an antenna and reproduced and heard and seen. This other communication may be likened to that, save it be a million times more powerful, and the witness it brings is always the truth.

There is a process by which pure intelligence can flow, by which we can come to know of a surety, nothing doubting.

Testimony that Jesus is the Christ

I said there was a question that could not be taken lightly nor answered at all without the prompting of the Spirit. I have not asked that

question of others, but I have heard them answer it—but not when they were asked. They have answered it under the prompting of the Spirit, on sacred occasions, when "the Spirit beareth record." (D&C 1:39.)

I have heard one of my brethren declare: "I know from experiences, too sacred to relate, that Jesus is the Christ."

I have heard another testify: "I know that God lives; I know that the Lord lives. And more than that, I know the Lord."

It was not their words that held the meaning or the power. It was the Spirit. "... for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

I speak upon this subject in humility, with the constant feeling that I am the least in every way of those who are called to this holy office.

Witness through sustaining God's servants

I have come to know that the witness does not come by seeking after signs. It comes through fasting and prayer, through activity and testing and obedience. It comes through sustaining the servants of the Lord and following them.

Karl G. Maeser was taking a group of missionaries across the Alps. As they reached a summit, he stopped. Gesturing back down the trail to some poles set in the snow to mark the way across the glacier, he said, "Brethren, there stands the Priesthood. They are just common sticks like the rest of us . . . but the position they hold makes them what they are to us. If we step aside from the path they mark, we are lost."¹

The witness depends upon sustaining his servants as we have done here in sign and as we should do in action.

¹Alma F. Burton, *Karl G. Maeser, Mormon Educator* (Deseret Book Co., 1953), p. 22.

Personal witness

Now, I wonder with you why one such as I should be called to the holy apostleship. There are so many qualifications that I lack. There is so much in my effort to serve that is wanting. As I have pondered on it, I have come to only one single thing, one qualification in which there may be cause, and that is, I have *that* witness.

I declare to you that I know that Jesus is the Christ. I know that he lives. He was born in the meridian of time. He taught his gospel, was tried,

was crucified. He rose on the third day. He was the first fruits of the resurrection. He has a body of flesh and bone. Of this I bear testimony. Of him I am a witness. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Boyd K. Packer of the Council of the Twelve has just spoken to us.

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

Elder Alvin R. Dyer

Assistant to the Council of the Twelve

On the day of Pentecost in Old Jerusalem, the apostle Peter declared unto the people that Jesus Christ, who had before been preached unto them, would come again, but that that day would be delayed until the restitution or restoration of all things, and that this event had been promised since the world began. The organization of the Church of Christ, known as The Church of Jesus Christ of Latter-day Saints in this day and age, is part of that restoration.

Events at Church organization

On this day we reaffirm our conviction and testimony of that which transpired in the organization of the Church of Christ in this dispensation 141 years ago today. Upon that occasion, unto those who were assembled, the Lord referred to that which had already been accomplished in the restoration of the gospel through his servant Joseph Smith. Here are his words:

"And gave unto him commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel

of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. Amen." (D&C 20:7-12.)

The last dispensation

The Church of Christ has been restored in this the last of all dispensations, which is called by the Lord "the dispensation of the fulness of times." (D&C 112.) When completed, it will produce a welding together of all former dispensations, with their keys, principals, and intelligence down from the time of Adam. Being the last, this dispensation presages the doctrines of last things in the preparation for the second coming of Christ the Lord and of the end of the mortal existence of man upon the earth.

The question of the nearness of the second coming of the Son of Man rests upon many in our present day. In pondering the question I have often thought of three things. The first is observed in these words of the Lord: "But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only." (Joseph Smith 1:40.)

Preparation for second coming

There are signs, however, which indicate the nearness of this great event. For instance, and secondly, living in the last dispensation, we must be aware of the fact that there will not be another. It follows that all that God has intended for the redemption and salvation of man upon the earth through the gospel plan will culminate in this dispensation. Actually, the Lord identifies this present day, in particular, as a time of preparation. Here is the instruction he gave by revelation in the early days of the Church:

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen." (D&C 65:4-6.)

The culmination of this dispensation in the sequence of the Lord's time will see the glorious coming of the Son of Man.

The day of the gentile

The third condition which I often ponder concerns the day of the gentile, which day is now, wherein the gospel is being taken to the gentile nations of the earth, that they may, if obedient to the call, come in and be numbered with the house of Israel. (See 1 Ne. 13, 14.)

The Lord, in a revelation to Joseph Smith, related this period to the nearness of his second coming. I quote:

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." (D&C 45:28.)

But there will be many among them who will not receive it. Of these the revelation continues:

"But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men." (D&C 45:29.)

But as to the identification of the time that the gospel is taken to the gentiles, I quote from the same revelation:

"And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—

"Ye look and behold the fig-trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand;

"Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh." (D&C 45:36-38.)

Turbulent conditions of the last days

The turbulent and awesome conditions of the last days of mortal existence, some of which we now observe, have been spoken of by many of the prophets. The Lord's remarks about these days are most direct, which he gave when asked these words by his disciples:

"... Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world. . . ." (Joseph Smith 1:4.)

He gave them specific answers as to what would happen to the Jews and then gave attention to the conditions of the last days. Here are his words, in part:

"And they shall hear of wars, and rumors of wars.

"Behold I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places.

"And again, because iniquity shall abound, the love of many shall wax cold; but he that shall not be overcome, the same shall be saved.

"And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (Joseph Smith 1:28-31.)

Assurance and hope

By way of assurance and hope, to build strength in the hearts of the Saints, the Lord has given this counsel by revelation, with which I close my remarks:

"... I say unto you, be one; and if ye are not one ye are not mine.

"And again, I say unto you that the enemy in the secret chambers seeketh your lives.

"Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.

"I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things

unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared ye shall not fear." (D&C 38:28-30.)

Ye shall not fear

Ye shall not fear, for as the Lord said upon another occasion, the gathering and the faithfulness of the Saints is for a refuge against the awesome conditions which we must face. The Lord has given to us the pattern in all things, that we may not be deceived, for Satan is abroad in the land and he goeth forth deceiving the nations.

I know, my brethren and sisters, that God lives. I know that Jesus is the Christ. I know that the message of the restoration is true, and if we are faithful, we need not fear that which must come about. I say this in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Alvin R. Dyer, Assistant to the Twelve, has just addressed us.

The congregation and the chorus will now join in singing "We Thank Thee O God for a Prophet."

After the singing, Elder Marion D. Hanks, Assistant to the Twelve, will speak to us.

The congregation sang the hymn, "We Thank Thee O God for a Prophet."

President Lee

Elder Marion D. Hanks, Assistant to the Twelve, will be our next speaker. He will be followed by Elder James A. Cullimore, Assistant to the Twelve.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

As I thanked Brother Hinckley this morning for his great sermon Sunday, I mentioned a recollection of two men, one of whom had just given a great talk. The other thanked him and commended him and said, "That was a great sermon. I wish I had given it." The other said, "You will."

I suspect many of us will be giving some of the great sermons we have heard at this conference.

Practicing what we preach

My theme this morning is practicing what we preach. I suppose everyone understands what that means. Last Sunday in Logan I heard a choice teacher report her conversation with a little girl in a class. She had asked the little girl, "What does it mean to practice what you preach?" "Oh," said the youngster, "that means writing your talk and saying it over and over again before you give it in church."

I would like to say a few words this morning about the more conventional interpretation of practicing what we preach.

I visited the hospital the other evening to see my desperately ill sister. Her husband and family were surrounding her bed, holding their family home evening, led by their fourth missionary son just returned from foreign fields. I joined them, and then went home rejoicing and thanking God for that kind of example, and met my own family who were waiting, and prayed that we might do a better job of practicing what we preach.

I visited her this morning and talked with her to the Lord, and in the spirit of that sobering experience offer my testimony this morning.

What do we believe that we should be practicing, or practicing more effectively, many of us? What is our

duty? What are we commanded? What do we preach?

Our duties as a family

Well, one important thing we preach is that parents are to love and teach their children and set an honorable example before them, and that children are to honor and obey their parents. Parents are to love and cleave to each other; and children, as Benjamin said, are to "love one another and serve one another." We are taught to meet together in a weekly family home evening, to pray together as families, to give an account together of the tithes we pay, to attend sacrament meeting and worship together as a family. We are expected to fast together and to give an amount equivalent to the cost of what we did not eat to the bishop for the care of those who have needs.

As a family we are to greet the home teachers and respond to their instructions and inquiries. Motivated by the lofty stature of the family in Church belief, we should be reading and learning together, working together, having pleasant, happy occasions at our mealtimes, supporting each other in school, church, and civic involvements. We should be planning and enjoying projects together, building our customs and traditions into a continuity of generations.

All of this we are taught and encouraged to do.

The blessing of home

But it is not of duty or commandment or admonition that I wish to speak this morning, cherished and holy as those words are. I would like instead to speak of invitation, of opportunity, of privilege, of love, of gratefully taking time while there is time to enjoy the blessing of our family and home.

How much joy are we missing that we could be having and are meant to have, joy that we could experience only in our own home and no other place, only with our own family and with no other group?

It is instructive to look at the music we sing. Our little ones sing "I am a child of God, and he has sent me here, Has given me an earthly home With parents kind and dear." Our wonderful young people sing as they have sung in testimony this morning, and they sing other songs: "We'll build on the rock they planted . . . The rock of honor and virtue, Of faith in the living God." From our singing mothers comes the great strain "Love one another," and all of us sing "Love at home."

Home a sanctuary

Our ties with God and each other are everlasting. Our homes are sanctuaries from the things and cares of this world. Our family is the heart of our eternal hopes. Our love is the tender thread that ties us to an endless, creative, increasing union. These are the things we believe and preach. Can we do more to enjoy the blessings of such concepts in our lives, in our homes, in our families? Can we do better while there is time at practicing what we preach?

Matthew Arnold wrote, in *Empedocles on Etna*:

"We would have inward peace
But will not look within."

A happy example

May we for a moment this morning, each of us, look within himself and home and family as I offer a happy example or two of what I am talking about.

About twelve years ago I had a call early in the morning from a beloved friend who is a physician. He asked me to come to the hospital to administer with him to his infant son, just born and fighting for his life. We reached our hands into the incubator

and laid them on this tiny boy and prayed, and then sat and waited with Larry's mother while he took a turn for the better. We were there when the pediatrician came to announce that he was going to make it. He came through that difficult ordeal with a fine mind and a strong, indomitable spirit. Only a pair of legs that are not quite as strong as they one day will be remain to remind Larry how blessed he is to be alive.

Letter to Larry Ellsworth

Recently this little boy's big brother returned from having served an honorable mission for the Lord abroad. A perceptive uncle, observing the reunion at the airport, wrote a letter to Larry that I had the privilege of reading. I asked if I might have permission to quote it and have been given that permission. I would like you to know about a Latter-day Saint boy just ordained a deacon who tries to practice what we preach.

"Dear Larry," the letter said. "Yesterday I got a lump in my throat without even swallowing a frog; and I got a tear in my eye without even inhaling a hippy's breath! More than that, I got a picture tatooed on my memory that I'll never forget.

"It's only right that I thank you for the lump, the tears, and the picture, for a handsome boy named Larry Ellsworth gave me all three of them . . . and he didn't even know it or ask me for a receipt.

"It started when he stood waiting for his brother to return from serving our Heavenly Father as a missionary for two years in a far-off land named Chile. You could see that the two years had been longer for this boy than for anyone else. He was so intense, so pale, so absorbed with just watching and waiting.

"Then to see his face light up when he saw his brother again! It was like a flashlight in a dark room.

"Someone whispered that this wonderful boy had been saving his nick-

els, dimes, and quarters for two years to buy his big brother a basketball . . . a more than \$30 'best there is' basketball because he loved him! He wouldn't let anyone else contribute. It was his idea and his gift . . . the best way, out of money he could have spent for himself but chose not to because he loved someone else so much!

"Then I watched this fine boy stand, without saying a word, at the side of his brother, happy just to look way up at his face, hold on to his leg, and see him home again.

"I have a special love and admiration for both of those boys: the giant who went far away all alone to do what was right and the little brother who waited and planned and remembered.

"Larry, you're a fine boy. I'm sure that you'll be a great man . . . for you have a big heart and a tender conscience. Some can run faster, jump higher, walk farther, play longer just because they had an easier time getting born into this world. That's no credit to them. But you have more than most to be thankful for, because Heavenly Father sent one of his favorite sons to live in your body . . . and it's who lives in a house that makes all the difference. Thanks, Larry, for the lesson an old dumb uncle learned yesterday just by watching. Love, Uncle Dick."

A family skiing trip

A few weeks ago I listened to a stake president exhort his people to build strong families and to enjoy them. It was a great sermon, and the high point of it for me was his account of the family skiing trip when a four-year-old wanted to go to the top with the rest of the family and ski down. When they arrived it was discovered that he had to snowplow all the way down because it was just a bit too tough a run for his age and experience. The mother started to accompany her four-year-old son down the hill, but her teenage son voluntarily took

over and lovingly shepherded his little brother down instead of swooping down himself as he could have done. He cheerfully sacrificed one swift run down the mountain and blessed a whole family with a sweet spirit of love and concern and appreciation.

Home teachers

Among many who do wonderfully well at practicing what we preach, there is one other I would mention for a moment this morning. To our home periodically over the past several years has come a special kind of man as our home teacher. He has brought with him a dear son who, like Larry of the letter, had a difficult time getting born and has had some major problems to contend with. The father and son have sat many times side by side in our home, hands gently clasped or arms intertwined, or a hand on a knee, communicating, always expressing without language, an exchange of love. How we admire this man and his beloved son.

Values that make a happy home

These are some of the simple chords of melody that make a home harmonious and happy. Kindness, consideration, courtesy, care, laughter, unselfishness, prayer, thoughtfulness, doing things for each other, forgiving each other, sustaining each other, loving each other—these are notes that form a family symphony happily enjoyed and eternally remembered.

If a family loses its cherished human values and deteriorates into only the form of a family, it has lost what a family is for. Whatever changes are said to have occurred in our time, there is left to the family the most important purpose of all—the satisfaction of the basic emotional and spiritual needs of its members. In any era, one has written, society is a "web of which the family forms the central strands." In home, family, and love lie the resources that fulfill the life of the

individual and the life of the community; indeed, the resources that would redeem our troubled world and bring it lasting peace. Children must be safeguarded and reared. Only in the home can children be assured of the love and direction they need to live life, and only parents who genuinely love can meet those needs. But it must be more than a preached or pronounced love; it must be love that takes time, makes the effort, listens patiently, gives freely, forgives generously, "provides the amenities that will grace and adorn and make beautiful the relationships of family life."

Speaking with authority

But I must add today that I do not speak *by* authority or *from* authority, but *with* authority, for I myself know these things to be true. I know them to be true because I have experienced them, I have lived them, I have been there.

The home I grew up in had the kind of love of which I speak, though it had little of material things. I hope and pray that our happy home has done as well. Of course, I have said what I have said today in part for myself and our own family, for we still have the privilege and blessing of seeking to improve. I am grateful

to thank the Lord for that. I do not know a greater accolade in this life, and believe there is none, than a note from a six-year-old who writes: "Guess what, Mom, I love you," or a teenager's gracious gift: "Dad, you are my friend and I will love you forever," or from a dad or mom to a choice son or daughter: "I love you. I am proud of you."

Does not this motivate us to want to be what we can be?

Jesus said, "As I have loved you . . . love one another."

God help us, parent and child, to accept the opportunity, while there is time, in our homes and families, to practice what we preach.

I know the gospel is true, and I know the gospel includes that which he has taught us of relationship to each other in our homes and families. In the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Marion D. Hanks, Assistant to the Twelve, has just spoken to us.

Elder James A. Cullimore, Assistant to the Twelve, will now speak to us. He will be followed by Elder Thomas S. Monson of the Council of the Twelve.

Elder James A. Cullimore

Assistant to the Council of the Twelve

My beloved brethren and sisters, as I stand before you here today I seek an interest in your faith and prayers as I deliver the things that I have in my heart.

Marriage for time and eternity

Marriage in the temple for time and eternity should be the goal of every member of the Church, for marriage is ordained of God. Marriage

is a commandment. Marriage was instituted by divine edict.

The Lord said: "And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

"And that it might be filled with the measure of man, according to his creation before the world was made." (D&C 49:15-17.)

The rearing of a family

Marriage is a sacred relationship entered into primarily for the rearing of a family, in fulfillment of the commandments of the Lord.

Marriage with children, and the beautiful family relationship which can come of it, is the fulfillment of life. If things were as they should be, we would see a mother and father in a home having been married in the temple for time and eternity. The father honoring his priesthood, presiding in his home in righteousness. Father and mother loving each other and their children. Children loving and respecting each other and mother and father. All actively engaged in their church responsibilities. The Lord intended that marriage performed for eternity in the temple should endure forever. This was his plan. President Joseph Fielding Smith has said: "Marriage, as understood by Latter-day Saints, is a covenant ordained to be everlasting. *It is the foundation for eternal exaltation, for without it there could be no eternal progress in the kingdom of God.*" (*Doctrines of Salvation* [Bookcraft, 1967], vol. 2, p. 58.)

"What therefore God hath joined together, let not man put asunder." (Mark 10:9.) It is evident from the scriptures that marriage performed in the Lord's way should not be dissolved.

Concern about number of divorces

It is sad, indeed, to see how lightly some take their marriage vows. There is great concern among the Brethren as to the increasing number of divorces in the Church today.

Even though the divorce rate among members of the Church is considerably less than the national rate,

and the rate of divorce among those married in the temple is less than with those married civilly, yet the rate is alarmingly high.

Divorce is usually the result of one or both not living the gospel. I suppose this is the same reason divorce was finally permitted in the time of Moses, as referred to by the Savior as he answered the Pharisees, when he said: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matt. 19:8.) And so in our day members do not abide by the law of the gospel in its fullness, and, as in the day of Moses, divorce is permitted, when deemed necessary, although it was never intended to be.

Compromising gospel standards

If, in marriage, both parties would make gospel standards and principles the basis of their marriage, few problems would arise they could not handle. When one or the other or both begin to compromise gospel standards, problems follow. Marriage is a sacred relationship, and good members of the Church would know that it is entered into primarily for the rearing of a family. Other important desires and plans in marriage should be well understood by both parties as well.

President McKay said, in reference to the seriousness with which we enter the marriage contract: ". . . to look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation." (Quoted in Blaine R. Porter, *The Latter-day Saint Family* [Deseret Book Co., 1966], pp. 402-403.)

Common causes for divorces

Possibly to list some of the most common causes for which civil di-

forces are sought might be helpful in avoiding these problems: incompatibility, adultery, money matters, physical abuse, dishonesty, not living the gospel, infidelity, not honoring priesthood, desertion, constant bickering, apathy, drunkenness, uncontrolled temper.

Incompatibility has come to be such a common word, it seems to be the justification for many problems. I'm sure there are occasions where this is justified, but what is incompatibility? Doesn't this indicate selfishness? Are we truly unselfish, do we love our neighbor as ourself when we are not compatible? Have we made every effort to compromise our likes and dislikes with those of our spouse? If we were truly living the gospel, there would be much less incompatibility.

President McKay said of incompatibility, "For a couple who have basked in the sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the lovelight of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought." (*Gospel Ideals* [Improvement Era, 1953], p. 469.)

Physical cruelty

I have been shocked in learning the extent to which men are physically abusive to women. In the October conference of 1951 President McKay said, "I cannot imagine a man's being cruel to a woman. I cannot imagine her so conducting herself as to merit such treatment. Perhaps there are women in the world who exasperate their husbands, but no man is justified

in resorting to physical force or in exploding his feelings in profanity. There are men, undoubtedly, in the world who are thus beastly, but no man who holds the priesthood of God should so debase himself." (*Gospel Ideals*, p. 476.)

Lack of affection

The matter of disinterest, lack of voluntary expression, lack of affection are common causes for breakdown of marriage. President Harold B. Lee recently said this to a group of priesthood leaders: "I say to you brethren the most dangerous thing that can happen between you and your wife or between me and my wife is apathy, . . . for them to feel that we are not interested in their affairs, that we are not expressing our love and showing our affection in countless ways. Women to be happy have to be loved and so do men." (Seminar for Regional Representatives of the Twelve, December 12, 1970, p. 6.)

Violation of moral teachings

To take lightly the law of chastity or to violate the moral teachings of the Savior is a sober matter. It seems incredible that priesthood holders and women who have been considered worthy to hold a recommend to the temple and be married therein are so often guilty of adultery, infidelity, and other sex sins.

In this day when so many women are working out of the home, as men and women work together, many homes are broken up by what at first starts to be an innocent association.

President McKay gave some sober direction to the men when he said, "A man who has entered into a sacred covenant in the house of the Lord to remain true to the marriage vow is a traitor to the covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with the pretty face and comely form of some young girl who flattered him with a smile.

Tuesday, April 6

Third Day

Even though a loose interpretation of the law of the land would grant such a man a bill of divorce, I think he is unworthy of a recommend to have his second marriage performed in the temple." (*Gospel Ideals*, p. 473.)

Children hurt by divorce

No matter what the reason for divorce, those usually hurt most are the children. Too often the children are robbed of the basic needs to prepare them for life.

President McKay said there are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development. (*The LDS Family*, p. 406.) The possibility of any of these is lessened in divorce.

Advice for marriages

As Sister Cullimore and I went to the temple to be married, President George H. Brimhall [of Brigham Young University] called us into his office. He gave us some direction we have appreciated through the years. He said: "The four fountains that will keep your 'Garden of Eden' from becoming a desert are constant confidence, constant counsel, constant compromise, constant courtship."

Important to any marriage is complete confidence—trust in all things. The confidence born of true love, never doubting, never questioning the integrity of each other. Someone has said: "Society is built upon trust, and trust upon confidence in one another's integrity."

To counsel with each other and make decisions together is so important to a happy marriage. Counsel which includes the whole family might build good family relationships.

Counseling with each other in all that is done will strengthen the bonds of marriage.

I suppose there is no surer need in marriage than *constant compromise*. It

is through compromise that we grow closer to each other. As we acknowledge our own faults and recognize the virtues in the other and make the adjustments, we strengthen our marriage.

Henry Watterson has said: "I would compromise war. I would compromise glory. I would compromise everything at that point where hate comes in, where misery comes in, where love ceases to be love, and life begins its descent into the valley of the shadow of death. But I would not compromise Truth. I would not compromise the right."

Constant courtship

Constant courtship. President McKay has said: "The seeds of a happy married life are sown in youth. Happiness does not begin at the altar: it begins during the period of youth and courtship." (*Pathways to Happiness* [Bookcraft, 1957], p. 49.)

Neither should courtship end at the altar. How important it is to constantly be conscious of our marriage and work at it every day we live, keeping alive our courtship by kind acts, thoughtfulness, and consideration always. Archibald F. Bennett, in his writings on family exaltation, expresses this beautifully: "Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life . . . that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home, that a word of 'thank you,' or 'pardon me,' 'if you please,' . . . will contribute to that love which brought you to the altar. . . . The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be

slovenly, cross or disagreeable." (*The LDS Family*, p. 236.)

May we keep sacred our marriage vows and live so that we might enjoy its eternal blessings, I pray in the name of Jesus Christ. Amen. ■

Elder Thomas S. Monson

Of the Council of the Twelve

This past November I stood on a very old bridge which spans the River Somme as it makes its steady but unhurried way through the heartland of France. Suddenly I realized that fifty-two years had come—then gone—since the signing of the Armistice of 1918 and the termination of the Great War. I tried to imagine what the River Somme looked like fifty-two years before. How many thousands of soldiers had crossed this same bridge? Some came back. For others, the Somme was truly a river of no return. For the battlefields of Vimy Ridge, Armentieres, and Nueve Chappelle took a hideous toll of human life. Acres of neat, white crosses serve as an unforgettable reminder.

"In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

"We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields." —John McCrae

I found myself saying softly, "How strange that war brings forth the savagery of conflict, yet inspires brave deeds of courage—some prompted by love."

The "lost battalion" of World War I

As a boy, I enjoyed reading the account of the "lost battalion." The

President Harold B. Lee

He to whom we have just listened is Elder James A. Cullimore, Assistant to the Twelve.

Elder Thomas S. Monson of the Council of the Twelve will be our concluding speaker.

"lost battalion" was a unit of the 77th Infantry Division in World War I. During the Meuse-Argonne offensive, a major led this battalion through a gap in the enemy lines, but the troops on the flanks were unable to advance. An entire battalion was surrounded. Food and water were short; casualties could not be evacuated. Hurlled back were repeated attacks. Ignored were notes from the enemy requesting the battalion to surrender. Newspapers heralded the battalion's tenacity. Men of vision pondered its fate. After a brief but desperate period of total isolation, other units of the 77th Division advanced and relieved the "lost battalion." Correspondents noted in their dispatches that the relieving forces seemed bent on a crusade of love to rescue their comrades in arms. Men volunteered more readily, fought more gallantly, and died more bravely. A fitting tribute echoed from that ageless sermon preached on the Mount of Olives: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

Lost battalions today

Forgotten is the plight of the "lost battalion." Unremembered is the terrible price paid for its rescue. But let us turn from the past and survey the present. Are there "lost battalions" even today? If so, what is our responsibility to rescue them? Their members may not wear clothes of khaki brown nor march to the sound

of drums. But they share the same doubt, feel the same despair, and know the same disillusionment that isolation brings.

The handicapped

There are the "lost battalions" of the handicapped, even the lame, the speechless, and the sightless. Have you experienced the frustration of wanting but not knowing how to help the individual who walks stiffly behind his Seeing Eye canine companion, or moves with measured step to the tap, tap, tap of a white cane? There are many who are lost in this trackless desert of darkness.

If you desire to see a rescue operation of a "lost battalion," visit your city's center for the blind and witness the selfless service of those who read to those who can't. Observe the skills that are taught the handicapped. Be inspired by the efforts put forth in their behalf to enable them to secure meaningful employment.

Those who labor so willingly and give so generously to those who have lost so tragically find ample reward in the light that they bring into the lives of the sightless.

Do we appreciate the joy of a blind person as his nimble fingers pass quickly over the pages of the Braille edition of the New Testament? He pauses at the twelfth chapter of John and contemplates the depth of meaning in the promise of the Prince of Peace: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." (John 12:46.)

The aged and lonely

Consider the "lost battalions" of the aged, the widowed, the sick. All too often they are found in the parched and desolate wilderness of isolation called loneliness. When youth departs, when health declines, when vigor wanes, when the light of hope flickers ever so dimly, the members of these vast "lost battal-

ions" can be succored and sustained by the hand that helps and the heart that knows compassion.

A successful rescue

In Brooklyn, New York, there presides today in a branch of the Church a young man who, as a boy of thirteen, led a successful rescue of such persons in Salt Lake City. He and his companions lived in a neighborhood in which resided many elderly widows of limited means. All the year long, the boys had saved and planned for a glorious Christmas party. They were thinking of themselves, until the Christmas spirit prompted them to think of others. Frank, as their leader, suggested to his companions that the funds they had accumulated so carefully be used not for the planned party, but rather for the benefit of three elderly widows who resided together. The boys made their plans. As their bishop, I needed but to follow.

With the enthusiasm of a new adventure, the boys purchased a giant roasting chicken, the potatoes, the vegetables, the cranberries, and all that comprises the traditional Christmas feast. To the widows' home they went carrying their gifts of treasure. Through the snow and up the path to the tumbledown porch they came. A knock at the door, the sound of slow footsteps, and then they met.

In the unmelodic voices characteristic of thirteen-year-olds, the boys sang "Silent night, holy night; all is calm, all is bright." They then presented their gifts. Angels on that glorious night of long ago sang no more beautifully, nor did wise men present gifts of greater meaning.

Somebody's mother, somebody's son

I gazed at the faces of those wonderful women and thought to myself: "Somebody's mother." I then looked on the countenances of those noble boys and reflected: "Somebody's

son." There then passed through my mind the words of the immortal poem by Mary Dow Brine:

"The woman was old and ragged and gray

And bent with the chill of the Winter's day.

The street was wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,

Alone, uncared for, amid the throng
Of human beings who passed her by
Nor heeded the glance of her anxious eye.

"Down the street, with laughter and shout,

Glad in the freedom of 'school let out,'

Came the boys like a flock of sheep,
Hailing the snow piled white and deep. . . .

[One] paused beside her and whispered low,

'I'll help you cross, if you wish to go? . . .

'She's somebody's mother, boys, you know,

For all she's aged and poor and slow.

" 'And I hope some fellow will lend a hand

To help my mother, you understand,

If ever she's poor and old and gray,
When her own dear boy is far away.'

And 'somebody's mother' bowed low her head

In her home that night, and the prayer she said

Was, 'God be kind to the noble boy,
Who is somebody's son, and pride and joy.' "

What was the message of the Master? "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." (Matt. 25:40.)

A family tragedy averted

There are other "lost battalions" comprised of mothers and fathers,

sons and daughters, who have, through thoughtless comment, isolated themselves from one another. An account of how such a tragedy was narrowly averted is this occurrence in the life of a lad we shall call Jack.

Throughout Jack's life, he and his father had many serious arguments. One day, when Jack was seventeen, they had a particularly violent one. Jack said to his father: "This is the straw that breaks the camel's back. I'm leaving home, and I shall never return." So saying, he went to the house and packed a bag. His mother begged him to stay, but he was too angry to listen. He left her crying at the doorway.

Leaving the yard, he was about to pass through the gate when he heard his father call to him: "Jack, I know that a large share of the blame for your leaving rests with me. For this I am truly sorry. I want you to know that if you should ever wish to return home, you'll always be welcome. And I'll try to be a better father to you. I want you to know that I'll always love you."

Jack said nothing but went to the bus station and bought a ticket to a distant point. As he sat in the bus watching the miles go by, he commenced to think about the words of his father. He began to realize how much love it had required for him to do what he had done. Dad had apologized. He had invited him back and had left the words ringing in the summer air, "I love you."

It was then that Jack realized that the next move was up to him. He knew that the only way he could ever find peace with himself was to demonstrate to his father the same kind of maturity, goodness, and love that dad had shown toward him. Jack got off the bus. He bought a return ticket to home and went back.

He arrived shortly after midnight, entered the house, and turned on the light. There in the rocking chair sat his father, his head in his hands. As he looked up and saw Jack, he rose

from the chair and they rushed into each other's arms. Jack often said, "Those last years that I was home were among the happiest of my life."

We could say here was a boy who overnight became a man. Here was a father who, suppressing passion and bridling pride, rescued his son before he became one of that vast "lost battalion" resulting from fractured families and shattered homes. Love was the binding band, the healing balm. Love—so often felt; so seldom expressed.

From Mt. Sinai there thunders in our ears, "Honour thy father and thy mother." (Exod. 20:12.) And later, from that same God, the injunction, "... live together in love." (D&C 42: 45.)

In the jungles of sin

There are other "lost battalions." Some struggle in the jungles of sin, some wander in the wilderness of ignorance. In reality, each one of us is numbered in what could well have been the lost battalion of mankind, even a battalion doomed to everlasting death.

"... by man came death. ... For as in Adam all die." (1 Cor. 15:21-22.) Each of us is a partaker of the experience called death. None escapes. Were we to remain unrescued, lost would be paradise sought. Lost would be family loved. Lost would be friends remembered. Realizing this truth, we begin to appreciate the supreme joy which accompanied the birth of the Savior of the world. How glorious the pronouncement of the angel: Behold, a virgin "shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matt. 1:21.)

A universal rescuer

While the rivers of France witnessed the advance of those who rescued the "lost battalion" in World War I, so did yet another river witness the commencement of the formal

ministry of a universal rescuer, even a divine redeemer. The scripture records, "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark 1:11.)

Today, only ruins remain of Capernaum, that city by the lakeshore, heart of the Savior's Galilean ministry. Here he preached in the synagogue, taught by the seaside, and healed in the homes.

On one significant occasion, Jesus (Luke 4:18) took a text from Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1), a clear pronouncement of a divine plan to rescue the "lost battalion" to which we belong.

Death on the cross

But Jesus' preaching in Galilee had been merely prelude. The Son of Man had always had a dread rendezvous to keep on a hill called Golgotha.

Arrested in the Garden of Gethsemane after the Last Supper, deserted by his disciples, spat upon, tried, and humiliated, Jesus staggered under his great cross toward Calvary. He progressed from triumph—to betrayal—to torture—to death on the cross.

In the words of the hymn, "... the scene was changed; the morn was cold and chill, as the shadow of a cross arose upon a lonely hill." For us our Heavenly Father gave his Son. For us our Elder Brother gave his life.

At the last moment the Master could have turned back. But he did not. He passed beneath all things that he might save all things—the human race, the earth, and all the life that ever inhabited it.

"Lost battalion" rescued

No words in Christendom mean more to me than those spoken by the angel to the weeping Mary Magdalene and the other Mary as they approached the tomb to care for the body of their Lord: "Why seek ye the living among the dead? He is not here, but is risen." (Luke 24:5-6.)

With this pronouncement, the "lost battalion" of mankind—those who have lived and died, those who now live and one day will die, and those yet to be born and yet to die—this battalion of humanity lost had just been rescued.

Of him who delivered each of us from endless death, I testify he is a teacher of truth—but he is more than a teacher. He is the exemplar of the perfect life—but he is more than an exemplar. He is the great physician,—but he is more than a physician. He who rescued the "lost battalion" of mankind is the literal Savior of the world, the Son of God, the Prince of Peace, the Holy One of Israel, even the risen Lord, who declared, "I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

As his witness I testify to you that he lives, in the name of Jesus Christ. Amen. ■

President Harold B. Lee

Elder Thomas S. Monson of the Council of the Twelve has just addressed us. We sincerely thank the brethren for their inspiring messages this morning. As Elder Monson re-

lated the experience of the boys who carried the Christmas baskets to the widows on South West Temple, I remembered that in that ward there was a young bishop in his early twenties who had more responsibility in caring for the widows than perhaps any ward in the Church at that time. That young bishop was Bishop Thomas S. Monson.

In the hospital today there are some noble people who would wish to be here, one among them our own beloved President Hugh B. Brown. If you are listening, President Brown, be assured that you are not forgotten and that we are praying for you and the others of you brethren likewise.

The singing for this session has been furnished by the Mormon Youth Chorus. We are grateful for the presence of you young men and women here this morning. We appreciate your efforts that you have put forth to render this service. The Lord bless you for this unselfish service.

The Mormon Youth Chorus under the direction of Jay E. Welch will now favor us with "Go, Song of Mine."

The benediction will be offered then by Elder Jesse M. Smith, former president of the Arizona Temple, after which this conference will stand adjourned until 2:00 this afternoon.

The Mormon Youth Chorus sang "Go, Song of Mine."

Elder Jesse M. Smith, former president of the Arizona Temple, pronounced the benediction.

The conference was adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

SEVENTH SESSION

The seventh and concluding session of the General Conference began at 2 o'clock p. m. on Tuesday, April 6, 1971.

President Joseph Fielding Smith presided and President N. Eldon Tanner, second counselor in the First Presidency, conducted the meeting.

The Primary Children's Chorus, with Patricia C. Maughan conducting, sang the choral numbers. Robert Cundick was at the organ.

President Tanner made the following remarks at the beginning of the session:

President N. Eldon Tanner

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City, Utah, in the seventh and concluding session of the 141st Annual Conference of the Church of Jesus Christ of Latter-day Saints.

One hundred forty-one years ago today the Church of Jesus Christ of Latter-day Saints was organized, and we are here in our 141st Annual Conference.

To all assembled here in this historic Tabernacle, and to the radio and television audience, we extend a cordial and hearty welcome.

We should like to express at this time our appreciation for the lovely flowers which have decorated the rostrum during this conference. For the beautiful calla lilies we are indebted to the Oakland-Berkeley Stake high priests; and to Brother Irvin T. Nelson

and his associates for handling and arranging these flowers, and for providing other floral displays.

This afternoon many television and radio stations throughout the western part of the United States will carry the proceedings of this session of the conference.

Sessions of this conference have been received by millions in the United States and Canada over the hundreds of stations cooperating to provide the extensive coverage of this conference.

The singing for this afternoon's session will be furnished by the Primary Children's Chorus, and aren't they a beautiful group. Patricia C. Maughan will conduct the chorus, and Robert Cundick is at the organ. We are pleased to have this Children's Chorus present and participating in these services.

We shall begin these services by the chorus singing, "I Know My Father Lives," followed by "The Still Small Voice."

Then the invocation will be offered by Elder Walter Trauffer, former president of the Swiss Temple.

The Primary Children's Chorus sang the following two numbers: "I Know My Father Lives," and "The Still Small Voice."

The opening prayer was given by Elder Walter Trauffer, former president of the Swiss Temple.

President Tanner

The invocation was just offered by Elder Walter Trauffer, former president of the Swiss Temple.

The Primary Children's Chorus will now favor us with "The Sacred Grove," followed by "In Perfect Faith."

Elder LeGrand Richards will then speak to us.

The songs, "The Sacred Grove," and "In Perfect Faith," were sung by the Primary Children's Chorus.

President Tanner

Elder LeGrand Richards of the Council of the Twelve will now speak to us. He will be followed by Elder Eldred G. Smith, Patriarch to the Church.

Elder LeGrand Richards*Of the Council of the Twelve*

Brethren and sisters, as I stand before you today in the closing session of this great inspirational conference, I express my love for my Father in heaven and for his great love that gave us his Only Begotten Son, and for his great atoning sacrifice, and for the great honor and privilege that has been mine through the years to represent him as one of his ambassadors of eternal truth, to be a witness to his divinity. I do testify to you today that I know that Christ lives, that he is the Redeemer of the world, and that he has given us his church through restoration in this dispensation through the Prophet Joseph Smith, and a pattern of life to live by through his gospel that will bring us joy and happiness in this life and exaltation through the worlds to come.

Speaker at 74 general conferences

Last Friday in our meeting of the Regional Representatives of the Twelve, Brother Marion D. Hanks, who, as you know, is such a wonderful storyteller, as we witnessed again this morning, gave this illustration in talking to the brethren. He said that the old leaves have to fall from the trees to make room for the new leaves to come. I applied that to myself. I

am one of the old leaves in this church. I am one of the oldest men. I think I can truthfully say that there is no other living man on the face of the earth today who has stood at this pulpit as many times as I have in a general conference of this church except President Joseph Fielding Smith. If I figure correctly, this is the seventy-fourth general conference in which I have been privileged to speak. As I listen to the testimonies of my brethren, there come to me the words of the song that we sing:

"Come, listen to a prophet's voice,
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud.
We've found the way the prophets
went
Who lived in days of yore;
Another prophet now is sent
This knowledge to restore."

—Hymns, No. 46

I wonder where in all this world men could go today and listen to such sermons as we have heard here, which will exalt men and women in bringing them happiness in this life and eternal exaltation in the world to come, with their loved ones and with the sanctified and redeemed of our Father's children.

Fulfillment of Jeremiah's words

Then I think of the words of Jeremiah of old. He saw our day. He said:

"Turn, O backsliding children, saith the Lord; for I am married unto you. . . ." What a covenant! ". . . And I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. 3:14-15.)

Where could you go in all the world today and find a fulfillment of that statement as we have witnessed during the sessions of this conference? Then I think of the statement in the Articles of Faith, given to us by the Prophet Joseph Smith, when he said: "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." (Article of Faith 8.)

That I believe with all my heart, and I thank God for these volumes of scripture.

Revelations of God

And then I think of the words of another of our Articles of Faith, which reads like this: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.) That I believe with all my heart.

I love to study the prophecies of the scriptures. Many of them have found their fulfillment in this the dispensation of the fulness of times, and others await their fulfillment.

The words of Jesus

Then I think of the words of Jesus when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) What a statement! Then following his resurrection, as he

walked along the way by two of his disciples to Emmaus, and we are told that their eyes were holden, that they did not recognize him, when he heard what they had to say about him and his ministry and his crucifixion, he realized that they did not comprehend what he had been trying to teach them, so he said, "O fools, and slow of heart, to believe all that the prophets have spoken" (Luke 24:25), and commencing with Moses and the prophets, he showed them how that in all things the prophets had testified of him. There isn't time to consider those promises and prophecies this afternoon, but they prophesied even of the casting of lots for his clothing at the time of his crucifixion.

More sure word of prophecy

Peter then tells us that he opened their understanding, that they might understand the scriptures. We have the words of Peter where he said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

I believe that the words of the prophets are the most sure guide we have in this world today. I believe what Jesus said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18.)

Now it is a wonderful thing to think of the things that have transpired. In the time allotted to me, I can only mention briefly some of them.

Isaiah saw our day

Isaiah saw our day. He saw the wilderness made to blossom as the

rose. He saw the rivers flow in the desert where we have built these great irrigation canals under the inspiration of the Almighty, after our pioneers were led here to these valleys of the mountains, a wasteland, and nothing but their hands with which to labor, far away from transportation or commodities of any kind. He saw the waters flow down from the high places where it had been reservoired in these mountain fastnesses. He saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah 35.) Where can you find anything in the history of this whole world to fulfill that like the singing of our Tabernacle Choir, singing now for over forty-two years without a break? Now with the Telstar, it is singing to the entire world. No wonder President Nixon said in his visit here last November that it was the greatest choir in all the world.

The mountain of the Lord's house

Isaiah saw the mountain of the Lord's house established in the top of the mountains in the latter days, and he named the latter days, when they would say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.)

How literally that has been fulfilled, in my way of thinking, in this very house of the God of Jacob right here on this block! This temple, more than any other building of which we have any record, has brought people from every land to learn of his ways and walk in his paths.

I could tell you many stories about the great sacrifices our early pioneers and converts have made, when they would sell everything they had in this world and leave behind their loved ones and their friends and their occupations to come to a faraway land

and learn a strange language. What brought them here? The house of the God of Jacob, that they might learn of his ways and walk in his paths.

Gathering of Israel

Jeremiah saw the day when it should no longer be said:

"The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. . . ." (Jer. 16:14-15.)

Just contemplate that statement for a few moments. Think how the Jews and the Christians all through these past centuries have praised the Lord for his great hand of deliverance under the hands of Moses when he led Israel out of captivity, and yet here comes Jeremiah with this word of the holy prophet, telling us that in the latter days they shall no more remember that, but how God has gathered scattered Israel from the lands whither he had driven them.

Many fishers and hunters

And Jeremiah saw the day when the Lord would do this very thing, when he would call for many fishers and many hunters, "and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." (Jer. 16:16.) Where do you find those fishers and hunters that we read about in this great prophecy of Jeremiah? They are these 14,000 missionaries of this church, and those who have preceded them from the time that the Prophet Joseph Smith received the truth and sent the messengers out to share it with the world. Thus have they gone out, fishing and hunting, and gathering them from the hills and the mountains, and the holes in the rocks. I think that is more literal than some of us think!

When I was president of the Southern States Mission, I remember going

to a conference down in west Florida. It seemed to me as if we traveled a hundred miles and never saw a house, and when we arrived at one of those little chapels, there it was filled with 250 people, and I said, "If you didn't come out of the holes in the rocks, I don't know where you came from. The Lord may know, but I don't!" Well, that was literal, and we see that being fulfilled right before our very eyes.

The coming of Elijah

Malachi saw before the coming of the great and dreadful day of the Lord when the Lord said he would send Elijah the prophet to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6.) Just think of that statement. The Jews are still waiting for his coming.

When I was in Israel, a year ago last July, in one tour we visited three synagogues, and there hanging on the wall was a big armchair. I asked the rabbi why it was there. He said, "So we can lower it if Elijah should come, that he might sit in it." And then I thought how they remain in darkness, and here we know that Elijah has come. It is hardly within the capacity of an ordinary man to comprehend and understand what has happened in this world because of Elijah's coming; this great genealogical work; this library that can't be equaled anywhere in the world; these great vaults out here in the bowels of these mountains, where millions of records are being kept.

A marvelous work and a wonder

No wonder Isaiah called it a marvelous work and a wonder, when the people would draw near to him with their mouths, and honor him with their lips, but their hearts would be far removed from him; and they would teach for doctrine the precepts of men. (See Isa. 29:13-14.) These are

some of the things, and many, many more have transpired in our day in fulfillment of the words of the prophets. No wonder the prophet said: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

There isn't time to go into the details, but Jeremiah described the gathering of our people here in these valleys of the mountains in just as definite terms as our historians have written it—how they should travel along the rivers of water. They traveled along the Platte River for over five hundred miles. Then he adds that they should come with their multitudes, "both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness. . . ." (Jer. 31:13-14.) And that is why our people will respond to every call that comes to them, because the God of heaven created the feelings of the human breast, and like Nephi of old said, the Lord "hath filled me with his love, even to the consuming of my flesh." (2 Nephi 4:21.)

Message for Jewish people

There are many other things that are yet to be fulfilled. I will just mention a couple of them. The Lord put it in my heart as a young man to have a love for the Jewish people, and someday they are going to be one of the great movements of this church. In the Book of Mormon we read in the preface that that book was preserved for the convincing of Jew and Gentile that Jesus is the Christ, the very eternal God, manifesting himself unto all nations. And how can that book do that to the Jews unless we take it to them? And so, in his own due time and way the Lord will inspire our leaders to send messengers to that people.

We read in the Book of Mormon that we should turn our hearts to them. There isn't time to read that prophecy to you. He said many of the Gentiles would say: "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible." And then the Lord said, "... what thank they the Jews for the Bible? ..." (2 Ne. 29:3-4.)

Then in a revelation from the Lord to the Prophet Joseph Smith three years after this church was organized, in the ninety-eighth section of the Doctrine and Covenants, the Lord said: "Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to their children; And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me." (D&C 98:16-17.) Trust not the wisdom of men. That is the wisdom of God, the Eternal Father, as he gave it to the Prophet Joseph in this day.

One kingdom and one God

Jeremiah saw the day when the house of Judah would walk with the house of Israel (see Jer. 3:18); and then we are told by Ezekiel that the day would come when there should

no more be two kingdoms, but one kingdom, and one God should rule over them all. (See Ezek. 37:22.)

I pray that the Lord will help us to go on, still fulfilling his promises of all that he has revealed that has not yet been fulfilled. And I would like to live long enough to see a little more even of these marvelous accomplishments, as a part of this great gospel dispensation.

With all my heart and soul, I bear you my witness of the divinity of this work, that God the Eternal Father has decreed its destiny. It is built on the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone. And he is guiding his church today, and will continue to do so until he comes in the clouds of heaven as the holy prophets have declared, and I leave you that witness in the name of the Lord Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

Elder Eldred G. Smith will now speak to us. He will be followed by Elder Paul H. Dunn of the First Council of Seventy.

Elder Eldred G. Smith

Patriarch to the Church

After Adam and Eve were driven out of the Garden of Eden, they were taught the principles of the gospel and the plan of salvation—the plan by which they could return to their Father in heaven. They were also instructed to teach this gospel plan to their children.

His children generally did not accept his teachings—except Abel. Abel was killed; then, among other children, Seth was born, who did accept the teachings of Adam.

Adam promised a righteous seed

The Lord promised Adam that he would have a righteous seed which would last to the end of the earth, which is recorded in the Book of Moses: "And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: ... as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." (Moses 5:9.)

In the next chapter we read:

"Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

"Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. . . ." (Moses 6:7-8.)

Record of the royal seed

This became the record of the royal seed, which is a record in part, at least, of the fulfillment of this promise. This we have today, at least in part, which is known as the Bible.

Modern revelation gives it to us thus:

"This order was instituted in the days of Adam, and came down by lineage in the following manner:

"From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved *unto the end of the earth.*" (D&C 107:41-42. Italics added.)

Promise repeated to Abraham

This promise was repeated again to Abraham, who was Seth's posterity:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12:3.)

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.)

We have a choice record in the Pearl of Great Price, the Book of Abraham, describing how this blessing relates to us today. Speaking to Abraham, the Lord said:

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that

in their hands they shall bear this ministry and Priesthood unto all nations;

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abr. 2:9-11.)

This blessing was renewed to Isaac, the son of Abraham, and then to Jacob, who became Israel, and then divided among his twelve sons, each becoming a tribe, referred to as the tribes of Israel.

Pronouncement in patriarchal blessing

When a person receives a patriarchal blessing, he is entitled to receive a pronouncement of the blessings of Israel, or a declaration of the tribe of Israel through which his blessings shall come. This is the right to the blessings of those recorded in the book of remembrance started in the days of Adam.

This does not mean that all the nations of the earth will become literal descendants of Abraham, though his seed may be scattered in all nations, but as it says, all shall receive the blessings through those who are the seed of Abraham and shall be accounted his seed, and rise up and bless him as their father. (See Abr. 2:10.)

If members of the Church are literal descendants of Abraham, they will receive such a blessing. If they are

not literal descendants of Abraham and join the Church and receive the gospel, they shall receive the priesthood blessings, even eternal life, through those who are of Israel or which would be referred to as by adoption.

All nations to be blessed

Hence, all nations and families of the earth may receive the blessings of the gospel and eternal life through their faithfulness. To fulfill this promise given to Adam, then, the necessity is apparent of a renewing of priesthood leadership through a prophet of God at various intervals throughout time. These intervals have been called dispensations: from Adam to Seth—to Enoch—to Noah—to Abraham—to Moses—to Elias—to John the Baptist—to Jesus Christ—to the apostles Peter, James, and John.

Each dispensation brings with it a reemphasis of the priesthood; a strengthening of the opportunity given to man to receive the blessings of the gospel by proving himself in resisting the powers of the adversary.

Dispensation of the fulness of times

The last dispensation is to be the dispensation of the fulness of times. Apostle Paul described this in his epistle to the Ephesians:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:9-10.)

The Prophet Joseph Smith put it this way: "... that the dispensation of the fulness of times is made up of all the dispensations that ever have been

given since the world began, until this time" (Franklin D. Richards, *Compendium*, 1898, p. 143), this being the time referred to as the end of time to prepare for the coming of the millennial reign of the Lord Jesus Christ on this earth.

Keys of priesthood restored

I testify to you—this is that time. The gospel of Jesus Christ is here now, with all the keys of the priesthood, to open the way for his coming.

Joseph Smith was called by revelation, as were the prophets of old. John the Baptist restored to him and Oliver Cowdery the keys of the Aaronic Priesthood, followed by Peter, James, and John, who restored the keys of the Melchizedek Priesthood. Elijah returned in the Kirtland Temple and restored the keys of the sealing blessings for the living and the dead.

Joseph Smith bestowed all the keys upon the Quorum of Apostles before his death. These keys of priesthood authority have been thus preserved to this day and shall continue to usher in the millennial reign of our Lord and Savior, Jesus Christ.

We invite all to hear, accept, and embrace this gospel. This invitation is to all the nations and families the world over, that all may receive the blessings of eternal life and be recorded in the Lamb's book of remembrance and share the blessings of the royal seed of the righteous, even the blessings of eternal life. I testify that this is his kingdom, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Eldred G. Smith, Patriarch to the Church, has just spoken to us.

We shall now hear from Elder Paul H. Dunn of the First Council of Seventy, who is presiding over the New England Mission.

Elder Paul H. Dunn

Of the First Council of the Seventy

I am deeply honored, my beloved brothers and sisters, to occupy this pulpit again and to add my testimony to those that have been borne so strongly and adequately. I want President [Hugh B.] Brown to know the great feeling of love and appreciation we have for him and how much we have missed his presence during this conference. Our thoughts and prayers are ever with him.

Attending church meetings

Yesterday as I came over to one of the sessions, one of my returned missionaries was kind enough to introduce me to an investigator. We had a wonderful chat and in the course of the conversation the investigator said, "I finally think I have found out the secret to your success as wonderful, righteous people." I said, "What's that?" She said, "You attend so many meetings you don't have time to commit a sin."

I have thought about that, and it prompted me to turn to this little verse. It goes:

"One day for church
Six days for fun.
The odds of going to heaven,
Six to one."

I suppose as a church we have reduced those odds considerably. I can't resist one other. My father said on one occasion:

"Whenever I pass our little ward,
I like to linger for a visit,
So that when I am carried in
The Lord won't say, Who is it?"

Now I would like to address a few remarks to our wonderful young people, particularly those twenty years of age and under, and I would like to include my new adopted son, Loren [Dunn].

Obligation of parents

Sometimes we are asked by our young people why we stress so much the commandments of God. As one little person put it to me just the other day, "Why do you have to be so churchy?" I would like to share a feeling or two concerning that inquiry. It is because, young people, we love you, are concerned about you, your well-being, and your ultimate welfare. It is important to know that we as parents have taken upon ourselves a very sacred oath and covenant to bring you up in the ways of the Lord, and that is very, very important to us, as it is to him.

One of the scriptures many of your moms and dads take literally is the one recorded in the sixty-eighth section of the Doctrine and Covenants, which says: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Preparation for a happy life

Now that is rather serious to those of us who sit in such a responsible position. I once asked my mother, "How does it feel, Mom, to have all my sins placed upon your head?" She said, "Oh, but you forgot one thing, Paul. I have transferred them back to you because I have taught you the doctrines of the kingdom." In a sense that is what we are trying to do, young people: to prepare you to live a happy and full life both now and in the future, and true joy and happiness comes in knowing and living the commandments of our Father in heaven.

Would you listen to the words of Alma, that great Book of Mormon prophet. They ring true and clear. He said, "O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep [all] the commandments of God." (Al. 37:35.) That is why we as parents are concerned. We want to teach you how to get back into the presence of our Heavenly Father by keeping all of the commandments. You can't keep what you don't know or understand.

Someone once said, "You know we want to help you young people in the worst way," and I suppose some of us are guilty of doing it in just about that way.

"The World's Meanest Mom"

A young mother recently shared with me a story called "The World's Meanest Mom," and I would like to share it with you here. She said:

"I had the meanest mother in the whole world. While other kids had no breakfast, I had to have cereal, eggs, and toast. When others had pop and candy for lunch, I had to eat a sandwich. My mother insisted on knowing where we were at all times. You'd think we were on a chain gang. She had to know who our friends were and what we were doing. She insisted that if we said we'd be gone for an hour, that we would be gone for one hour or less.

"I am ashamed to admit it, but she actually had the nerve to break the child labor law. She made us wash the dishes, make beds, learn to cook, and all sorts of cruel things. I believe she lay awake nights thinking up mean things for us to do. She always insisted that we tell the truth, the whole truth, and nothing but the truth.

"By the time we were teenagers she was much wiser, and our lives became even more miserable. None of this tooting the horn of a car for us to come running. She embarrassed

us to no end by making our dates and friends come to the door to get us.

"My mother was a complete failure as a mother. None of us have ever been arrested or beaten a rap. Each of my brothers has served a mission, and his country. And whom do we have to blame for this terrible way we turned out? You're right—our mean mother. Look at all the things we have missed. We never got to take part in a riot, burn draft cards, and a million and one other things that our friends did. She made us grow up into educated, honest adults. Using this as a background, I am trying to raise my children. I stand a little taller and I am filled with pride when my children call me mean. You see, I thank God that he gave me the meanest mother in the whole world." (Orlen Fifer, *Phoenix Gazette*)

Learning the gospel by example

How truly blessed is a person who has a mother who cares. I too am grateful for my parents, who applied the gospel of love in such a wonderful way. And although I often remind my mother of our round-table discussions, in which she chased me around the table, I learned the truths of the gospel by example from her and from my father.

As with the bud, so with the blossom. A boy is the only thing known from which a man can be made. I hope that we as parents are teaching our children that they are the sons and daughters of God, and that they have the capacity to become like him. It was the old Edinburgh weaver who prayed, "O God, help me to hold a high opinion of myself." Likewise I would counsel young people to hold a high opinion of themselves, to remember who they really are, and to put their faith in their Heavenly Father.

Placing business ahead of children

In today's fast-moving, materialistic world, unfortunately many fathers

place their business affairs ahead of their children. I am appalled as I look around me, as was Eddie Cantor some years ago, when he said that a man will spend a whole week figuring out what stocks to buy with \$1,000—but he won't spend an hour with his child, in whom he has a greater investment.

Is it any wonder that many of our young people are troubled with identity problems? We who are older speak of building a better world, but our progress is slow. Real generosity to the future lies, then, in giving all that we have to the present.

Counsel of wise parents

Now, you young people, listen to the counsel of your parents. They love you. We are not perfect. One day you will stand where we stand, and you will have a similar challenge of rearing your young. Will you go with us the extra mile in trying to understand our true nature and purpose?

Depend on and trust in the great counsel of wise parents. I would also remind you that the Lord has not left you or them unattended in our challenging world. Since the beginning of time the Lord has revealed his mind and will and has counseled us through his prophets on how to find true happiness.

For just a moment, I would like to invite you to come with me into the scriptures, wherein you might become a little more excited about the gospel as it is related to us by great prophets. And I would hope that on your own and in family home evening, church study classes, you could become more excited about our wonderful scriptures. We tend to support and want to do those things we understand. For instance:

The unfinished house

Not long ago when I was residing in Southern California, I made a trip from our home in Downey to the Uni-

versity of Southern California, where I was working. One morning as I traveled down a street in order to find a new route to work, I took a road where a beautiful house was under construction, and it caught my eye because it was quite similar to one my wife hoped we would build one day, although it was somewhat out of our financial reach. I took great personal interest in this house because of its familiar floor plan and style, but I noticed several weeks later that the workmen had ceased their labor, and I wondered about it. I thought for a minute maybe there was a strike, or perhaps they had run short of finances, and other possibilities entered my mind. Several months came and went, and that once shiny new lumber seemed to deteriorate. The wood gradually changed to yellow, then brown, and finally commenced to rot.

Counting the cost

As I viewed this scene, young people, and this is so typical of the scriptures, I thought of the great truths that our Savior taught in the New Testament, and my mind was immediately attracted by that house to the fourteenth chapter of Luke. Now if you can, picture in your mind for a moment the Savior teaching the Pharisees and Saducees, some sinners, publicans, and others who even sought his life. They had asked questions and he turned and made this observation. He said, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost [Can you see why I had caught the message of the unfinished house?], whether he have sufficient to finish it?"

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

"Saying, This man began to build, and was not able to finish.

"Or what king, going to make war against another king, sitteth not

down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

"Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace." (Luke 14:28-32.)

Translation for today

Could I just translate that scripture into 1971 language for you young people? The Lord might say, if he were here today, and he does through his leaders, "For which of you, intending to build an eternal life, sitteth not down first to consider what it is going to cost, lest haply some of you will commence to build and will not finish." And you and I know you don't have to look very far at your school to see some lives that are standing idle because they didn't count the cost. The cost of a wonderful home, the cost of getting an education, the cost of properly marrying, the cost perhaps in many cases of a wonderful mission, the cost of doing the right thing for the right reason. That is what our Heavenly Father would have us tell you. It is a timeless message. We need to plan and prepare if we are to achieve eternal goals.

The kingdom likened to a marriage

Let me just conclude with one other as recorded in the Gospel of Matthew. Jesus said again to a multitude that had gathered around him, "The kingdom of heaven is like unto a certain king, which made a marriage for his son."

And to help fill the courts with guests the king sent his servants out and they did bring them in.

The Savior continues, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment."

Now wedding suits were a very important part of the wedding celebra-

tion during this period. "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? [Can you imagine going to a modern wedding reception today without proper attire? Your host might say, "Why did you come tonight without a tuxedo?"] And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (See Matt. 22:2-13.)

I used to be a little puzzled about that last part, and now I think I know why we have so many Latter-day Saint dentists.

Modern application

Again let me translate that marvelous scripture, using a little more modern phraseology for you young people. Think now of the wedding garment as yours and my character. And when the king, our Heavenly Father, came in to see us, his children, he saw there one of us who had not on a good, moral character. And he saith unto him, "How comest thou in hither, not having a pure, undefiled character?" And you and I were speechless. And then our Heavenly Father said, "Bind him, and take him out of my presence forever."

I didn't say that, young people. The Lord did. And our purpose here is to teach you the doctrines of the kingdom. Know of our love, faith, and trust in you, for the future looms bright in terms of your gospel commitment. May you and I together walk down the Lord's road in peace and harmony is my humble prayer, as I bear witness to these things, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Paul H. Dunn of the First Council of Seventy.

The congregation will please arise and join with the chorus in singing, "O Ye Mountains High."

After the singing, Elder Delbert L. Stapley of the Council of the Twelve will speak to us.

The congregation sang the hymn, "O Ye Mountains High."

Elder Delbert L. Stapley *Of the Council of the Twelve*

My brothers and sisters: This has been a wonderful conference. Most worthwhile messages have been given, which recalls a statement by a young man in his late teens. He sought out his stake president following a stake conference attended by our beloved brother, the late Elder Thorpe B. Isaacson, and enthusiastically said, in the jargon of youth, "President, this conference really shook me. Elder Isaacson was really round." And then he added, "This was a hairy conference." Now you dig his meaning.

"We believe in being honest"

The first part of the thirteenth Article of Faith states: "We believe in being honest." Honesty embraces many meanings, such as integrity, sincerity, according to the truth, just, honorable, virtuous, purity of life, moral character, and uprightness in mutual dealings.

These principles are required virtues of true Latter-day Saints.

The Church of Jesus Christ of Latter-day Saints stands for the highest ideals, principles, and standards known to man. There is nothing about the Church, its teachings, or what it represents that we need be ashamed of. The Church has immeasurable influence for good in the lives of men and women everywhere.

President Tanner

Elder Delbert L. Stapley of the Council of the Twelve will now speak to us. He will be followed by Elder William H. Bennett, Assistant to the Twelve.

Lost virtues

Robert Burns said: "An honest man's the noblest work of God." Today, with honesty and integrity among men of high position at a low ebb and becoming lost virtues, some group must diligently teach, practice, and enthrone these principles as cardinal qualities in the character of man. It is more and more important that we have complete moral integrity in the men who shape our destinies, else the freedoms of this country will be sacrificed. The reports of dishonesty, graft, and corruption in government, business, professional, and financial circles in our national life lessen our position and strength as a world leader.

In all humility and sincerity we must admit a power higher than ourselves from whom is derived a positive moral code that will give our lives significance and purpose. We also must remember once and for all that honesty, respect, and honor as such are not for sale on the market block. They are ingredients that you and I and all people should put into our daily lives.

Honesty begins with oneself

Carlyle said: "Make yourself an honest man, and then you may be sure there is one rascal less in the

world." Can there be a truly honest man without him being a good man, or can there be a truly good man without him being an honest man? It seems honesty must begin with oneself; otherwise we could not recognize this quality in others. We see things not as *they* are, but as *we* are. It is the responsibility of each of us to be honest ourselves—honest in our dealings and relationships, honest in our church membership, honest in keeping the commandments of God.

It was said of King Mosiah's sons: "... they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him." (Al. 53:21.)

Parental virtues bless children

Honesty and integrity as perfected virtues in parents are more likely to become the heritage and rich endowments of their children. Parents cannot give to their children that which they do not possess. All these fine ideals and principles that are a part of the gospel teachings, together with all the virtues that make for good character and good life, should be perfected in each of us. In that perfection they become a part of our nature, and when parenthood comes, these virtues are more apt to be transmitted to our children. We read in Proverbs: "The just man walketh in his integrity: his children are blessed after him." (Prov. 20:7.) How true and basic this statement is!

As parents, are we honest with our children? Do they hear us tell little white lies to excuse ourselves from certain responsibilities? Can we blame them too much if they follow the example of their erring parents? The instruction to parents is found in the Doctrine and Covenants: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

In order to teach children to walk uprightly, the example must be set

by parents. Husbands and wives, are you faithful and true to your mate? Are you living lives of moral soundness and purity? We cannot afford to support iniquity. To do so would be dangerous to our eternal salvation and that of our children. We must walk uprightly before the Lord and be scrupulously honest, and thus be blessed with a high moral and ethical sense that governs all our actions.

True to the best one knows

George Eliot has said: "There is only one failure in life possible and that is not to be true to the best one knows."

Throughout our lives we must correct not only the mistakes made against us, but also those in our favor. Now that seems a simple thing, but in the building of character it is very important, for little omissions lead to more serious errors and subtle practices. How often have you gone into a place of business and had given back to you more change than you were entitled to? It quite frequently happens. And it also happens that you are occasionally shortchanged. One never loses an opportunity to call attention when a mistake occurs against him. Honesty, to be true and perfect, must work both ways.

If employers, are we honest with our employees? Do the rules apply to all or are there exceptions, and do these exceptions apply to the same few?

If employees, are we giving an honest day's work? Do we fudge on the lunch hour, or take time to run unnecessary errands under false pretense? In dealing with our fellowmen, do we give more than is expected, or do we try to get by with the minimum amount of service?

If in business, do we "pad the bill" to get a little extra benefit we are not entitled to, thinking that no one will ever know? While a person may

seemingly get away with such tactics, surely he is cognizant of his own dishonesty, as likewise are those whom he has cheated. Cheating is a form of dishonesty. It hurts both the individual and those around him.

Honesty in school practices

And you teachers, are you honest in the grades you give? Do you mark according to what the student has earned, or do you let personalities interfere? The juggling of grades or disregarding rules and regulations to produce winning teams are acts of dishonesty and should be avoided. When winning becomes more important than the character and spiritual values these activities are planned to produce, then there is something lacking in leadership. We must not justify ourselves doing what the law or rule does not encompass. Laws and rules cannot make people honest. Evil practices encourage youth to be dishonest. It is the small and seemingly unimportant practices that lead to more serious habits of dishonesty, dishonor, and lack of strong moral integrity. We must inculcate into the heart and character of an individual the virtues that he so much needs to meet honorably the problems of life.

And on behalf of students and youth, do we honestly and sincerely listen to their wants and needs? Do we really try to understand them, or are we giving them what *we think* they should have?

Living as we teach

And those of us who teach in church organizations—are we honest in living as we teach, or do we have a double standard? It was observed recently that a young married woman teacher appeared at church in a very short mini-dress. Can she be honestly teaching the dress standards of the Church while not keeping them herself? Shakespeare said it so well: "This above all: to thine own self be

true, and it must follow, as the night the day, thou canst not then be false to any man." (*Hamlet*, act 1, sc. 3.)

One's purpose in life must exemplify honesty and sincerity. A person should always abide by his agreements and be willing to pay for his own mistakes. Honesty and integrity build confidence, friendships, and secure the goodwill and support of people that so often pay satisfying dividends. When a person sees the honesty and integrity of another, he will go out of his way to be of help and assistance to such a sincere and reliable individual.

A lesson in honesty

An early lesson in honesty was taught a boy many years ago by his father. When he was just a young lad, he went to the store owned by his father and two business partners and, wanting a pocketknife, proceeded to take one from the display case. Word got to the boy's father. The father took the lad back to the case and had him replace the knife. Then he pointed out that he had two other partners in the business, and two-thirds of the pocketknife belonged to them. It was not the boy's privilege, as his son, to take anything from the company because it was not all his. This father was honest and upright in his dealings; he was a man of integrity. When he made a bargain or a deal, he kept it regardless of what the cost to him might be. His reputation was for fairness with people. To him this attribute was more important than money.

Sin of dishonesty

One can overlook many sins, but the sin of dishonesty is most difficult to forgive. We are sympathetic to the weaknesses of men and tolerant in our relations with them, but there is nothing that upsets or disturbs confidence more than dealing with a dishonest individual.

George Washington placed emphasis upon honesty when he said: "I hope that I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man."

How can honesty be mentioned without relating a preliminary event that led to the Savior's crucifixion? When Jesus was brought before Pilate to be tried by the chief priests and scribes, Pilate found no fault in the Savior, but he was willing to satisfy those who clamored for his life, considering prestige above honesty and integrity, and therefore he yielded to their demands.

Firm in sustaining truth

My brothers and sisters, we belong to the true church of Christ. Membership in it is a glorious privilege, opportunity, and blessing. We of all people must stand firm in sustaining the revelations the Lord has given for the guidance of his children. Let us be true to the principles, ideals, standards, and covenants in all our doings and relationships. Let us be honest

and truthful. Let us be sincere and upright and fully practice what we teach.

Yes, "we believe in being honest." We also believe in "being true, chaste, benevolent, virtuous, and in doing good to all men."

I have a firm conviction, my brethren and sisters, to the truths of the gospel of Christ. I know they are given for our guidance, benefit, blessing, and the salvation of man.

I bear witness to you of these things. I know that we must be Christ-like in all of our relationships with our fellowmen. If so, we will be exemplary and will be fit servants of the Lord and Savior, Jesus Christ. This I humbly pray, in the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

We have just listened to Elder Delbert L. Stapley of the Council of the Twelve.

Elder William H. Bennett, Assistant to the Twelve, will now speak to us. He will be followed by Elder Henry D. Taylor, Assistant to the Twelve.

Elder William H. Bennett

Assistant to the Council of the Twelve

While serving in the army during World War II, I was required to take the Ishihara eye test, which makes use of different colors, designs, and numbers to diagnose color blindness in its various forms. Under this test, those affected by certain forms of color blindness are able to distinguish the solid colors without difficulty, but the shaded areas in between the solid colors present problems. Those who are color blind do not discern correctly; and, no matter how hard they try, they are not able to distinguish the differences in hue

that are obvious to the normal eye.

Faulty vision

In this Ishihara eye test I found an important message, one that has broad application in our lives.

Is there not similarity between the color-blind condition just described and the condition of a member of the Church who claims that he is seeking the truth, is anxious to develop a strong testimony pertaining to the truth, and yet is not willing or able to humble himself before the Lord, to exercise faith, and to live the gospel?

By failing to do these things, he is letting his sins of omission close the door to the great source of all truth—our Father in heaven. As a result, his vision is faulty.

The shaded areas

As we journey along through life we, as individuals, come in contact with many shaded areas, twilight zones, and even dark alleys, where we, unless aided by a higher power, are not able to see clearly, to interpret correctly, and to come to sound conclusions. Some of these shaded areas are found in the physical world, some in the intellectual world, and some in the realm of the spiritual. Let us remember, however, that the Lord has said that all things unto him are spiritual.

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual." (D&C 29:34-35.)

Our limited understanding

As individuals, we have some limitations when it comes to our understanding of things as they really are. We can see so far, and then the earth and the sky come together, so to speak, and we cannot see beyond. But there is something beyond. In the physical world, all we have to do to realize this is to improve our vantage point by getting on top of a building, on a mountain, or in an airplane.

We need to improve our vantage points in all aspects of our living—in the intellectual and the spiritual

realms as well as in the physical. As we attempt to do this, we should remember that, in every situation, there are facts and there are opinions. There are also causes of difficulties and there are symptoms that express themselves. To the extent that we are willing and able to get at the facts and at the causes and to see relationships among them clearly, we are in a good position to interpret correctly and to arrive at sound conclusions. But to the extent that we just fool around with opinions and symptoms, we may prolong our difficulties and postpone the time for arriving at lasting, satisfying solutions.

Need for trust in God

It is important that we remember also that no matter how intelligent we may be, no matter how hard we work, no matter how good our teachers are or how favorable the other conditions for learning, in our allotted span of years on earth we can master only a very small fraction of the total field of knowledge; and what we do master usually is in a narrowed-down, specialized area. Consequently, we, in and of ourselves, have limitations. Our thinking is often highly selective and segmented and our judgment is often faulty. Should we not, then, be willing to heed the counsel given by Solomon:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5-6.)

A well-charted course

Without divine guidance, we will have difficulty in the shaded areas of life. But we need not walk alone. Our Father in heaven and his Son Jesus Christ and the prophets—both ancient and modern—have given us a well-charted course for our journey through life. We can find joy and

happiness and we can arrive at our destination in safety if we will but heed the road signs and follow the directions that have been given to us.

What are these road signs and directions? They are recorded in detail in holy writ and in the inspired utterings of our present-day prophets. Let me mention just a few of them. I should like to begin with a statement made by the Lord himself as recorded in John, chapter 7, verses 16 and 17:

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Paul's statements

In the Epistle of Paul to the Romans, chapter 1, verses 16 and 17, we read:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

In Second Corinthians, chapter 5, verse 7, we read: "For we walk by faith, not by sight."

Knowing the mysteries

From the Book of Mormon, in Alma, chapter 26, verse 22, these words spoken by Ammon: "Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed. . . ."

"Ask, and ye shall receive"

From the Doctrine and Covenants

we read in section 88, verse 63: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you."

And, in section 18, verse 18, the Lord, speaking to Joseph Smith, Oliver Cowdery, and David Whitmer, said: "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men."

Companionship of Holy Ghost

And, in section 121, verses 45 and 46:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

The Lord has told us in the Book of Mormon, in Moroni, the tenth chapter and the fifth verse, that by the power of the Holy Ghost we may know the truth of all things. What a wonderful promise that is; and it can be realized by all of us who are members of the Church, because during our confirmation, following baptism, hands were laid on our heads, and one having authority gave us the gift of the Holy Ghost. If we will just live the way we should and do our part, we can experience what a great strength and blessing the Holy Ghost can be in our lives. It can broaden and extend our horizons and can turn the lights on for us so that we can see more clearly in the shaded areas of life and, in fact, in all areas of our living.

The effort to believe

Some people seem to be more inclined to disbelieve the scriptures and the teachings of our present-day prophets than they are to believe them. I have said in my heart that if they would put forth the same effort to believe that they do to disbelieve, and would humble themselves, exercise faith, and study diligently, the Holy Ghost would help them, and they would find that they believe many of the things they now think they disbelieve.

The Holy Ghost can give us a sure conviction that man is a child of God. Altogether too frequently, when men, unaided, try to understand the relationship of man to God, they look at things through mortal eyes only and consider only mortal conditions. But this life is not the beginning, neither is it the end. To understand man's relationship with God, we must broaden our perspective with the help of the Holy Ghost and consider the preexistent state and also the life after death.

Help through humility and faith

The Holy Ghost can help us see more clearly in the shaded areas. But in order for it to be the power

that it can be and should be in our lives, things must be right within us. We must be truly humble, exercise strong faith associated with good works, pray regularly and sincerely, couple prayer with fasting, study the gospel diligently, live the gospel, keep active in the Church, and give of ourselves in unselfish service to others and to building the kingdom of God here upon the earth.

I have felt the power of the Holy Ghost in my life—in the classroom—in military combat—in my church assignments—and in my daily living. The influence has been most pronounced when I have humbled myself before the Lord and have prepared myself by exercising faith, studying hard, living the gospel, and through fasting and prayer.

I testify to you that God lives, that the gospel is true, that this is the true church of Jesus Christ, and that we have a true prophet of God leading us today. In the name of Jesus Christ. Amen. ■

President N. Eldon Tanner

He to whom we have just listened is Elder William H. Bennett, Assistant to the Twelve.

Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us.

Elder Henry D. Taylor

Assistant to the Council of the Twelve

As visits are made to the stakes throughout the Church and one observes the faithful, devoted service of you brothers and sisters, he is impressed by your earnest willingness to serve the Lord and to help your fellowmen.

This desire to serve is based upon a strong conviction that this is truly the Lord's work in which you are engaged. That conviction is called a testimony, an impelling, driving force

that results in righteous deeds and positive actions. As one observes this dedicated service, he concludes that the underlying strength of The Church of Jesus Christ of Latter-day Saints is in the testimonies of its individual members.

Entitled to witness

Every member of the Church is entitled to know that God our Heavenly Father lives; that he is not dead. He

is also entitled to know that our elder brother, Jesus Christ, is the Savior and Redeemer of the world, and that he has opened the door for us, that we, through our individual acts, may receive salvation and exaltation and dwell once again in the presence of our Heavenly Father. This assurance and witness must be earnestly sought. Heber C. Kimball, a counselor to President Brigham Young, warned the Saints in 1856 that many trials would come to test their faith; that the time would come that no man or woman would be able to endure on borrowed light. Each must gain a personal knowledge of the truth and be guided by the light within himself.

Sincere seekers after truth

President McKay assured a group of young people that a knowledge of the truth and a testimony of the gospel could come to them if even in their youth they would learn one great lesson: "That purity of heart, and a sincere heart seeking after the Savior's guidance daily, will lead to a testimony of the truth of Christ's gospel. . . ." This counsel indicates that testimonies may be gained through clean living and prayer.

Joseph Smith, although only a youth, had faith and prayed to our Heavenly Father for an answer to a problem which was of sincere concern to him. He was blessed with a personal visitation from our Father in heaven and the Lord Jesus Christ.

Saul of Tarsus, who was a persecutor of the followers of Jesus, became Paul the apostle, defender of the Christ, following a dramatic experience while on the road to Damascus. A light was seen in the heavens, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" And he answered and said, "Who art thou, Lord?" And the Lord replied: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:3-5.)

Impressions made by Holy Ghost

These two incidents were rare manifestations, but the impressions made by the Holy Ghost can be equally deep and lasting. President Joseph Fielding Smith has said, "Therefore, the seeing, even the Savior, does not leave as deep an impression in the mind as does the testimony of the Holy Ghost to the spirit. . . the impressions on the soul that come from the Holy Ghost are far more significant than a vision. It is where spirit speaks to spirit, and the imprint upon the soul is far more difficult to erase." (*Seek Ye Earnestly* [Deseret Book Co., 1970], pp. 213-14.)

This truth is further illustrated by the experiences of the three witnesses to the Book of Mormon. Each of the three—Oliver Cowdery, David Whitmer, and Martin Harris—saw the angel, saw and handled the gold plates from which the Book of Mormon was translated, and heard the voice of the Lord declare that the record was true. Yet later, all three, becoming disaffected and out of harmony with the leaders, dwindled in unbelief and apostasy. But the imprint of the Spirit had been so indelible that not a single one of them ever denied his testimony, which is still printed in each copy of the Book of Mormon. The testimony of the still small voice whispering to our innermost beings is of more worth than outward signs or manifestations.

Experience of Lorenzo Snow

As a young man living in Kirtland, Ohio, Lorenzo Snow, fifth president of the Church, was converted and baptized in 1836. He had studiously and conscientiously compared the teachings of the missionaries with the teachings of the Savior. Becoming convinced of the truths of the gospel, he had sought baptism by immersion.

Following confirmation, he constantly anticipated an assurance that he had received the Holy Ghost. Two or three weeks following his baptism, he

reflected that he had not yet received a testimony of the truth. Being uneasy, and laying aside his books, he left the house and wandered through the fields. A gloomy spirit and indescribable cloud of darkness seemed to envelop him. It was his custom, near the close of day, to retire to a nearby secluded grove and engage in secret prayer. This night he had no inclination to do so. The spirit of prayer had departed, and the heavens seemed like brass over his head. But, determined not to forgo his evening practice, he sought his accustomed place and knelt in solemn prayer.

"I had no sooner opened my lips in an effort to pray," recalled President Snow, "than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge. . . . I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water." (Eliza R. Snow, *Biography and Family Record of Lorenzo Snow*, p. 8.)

In this manner Brother Snow received comforting assurance as the Spirit of the Lord came upon him, and the Holy Ghost blessed him with a testimony that remained with him to the close of his earthly existence.

Testimonies to be nourished

A testimony is a priceless gift from God. But even though a person

may receive a witness through the Holy Ghost, there is no guarantee that this testimony will remain steadfast unless the person exerts constant effort to keep that testimony alive. Testimonies gained may be lost through carelessness, indifference, and/or neglect.

Testimonies need to be nourished and fed. President Lee wisely counseled: "If we are not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn't increasing in depth." (Seminar for Regional Representatives of the Twelve, December 12, 1970.)

The way to know

The Savior, while teaching at the temple, was questioned by the Jewish teachers as to the source of his doctrine, which was astounding to them. Whence came his wisdom? they asked Jesus answered their troubled inquiries, saying: ". . . my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

The Lord's answer was direct and applies to us today, just as it did to the people to whom he was speaking. If we will do our Father's will and keep his commandments, the Holy Ghost will manifest the truth unto us—it's as simple as that. May this be our lot, I pray in the name of the Lord Jesus Christ. Amen. ■

President N. Eldon Tanner

Elder Henry D. Taylor, Assistant to the Twelve, has just spoken to us.

We should like to express our deep appreciation to the following who have furnished the singing for this conference:

The Tabernacle Choir, for their excellent singing on the Saturday morning broadcast session and at both the morning and afternoon sessions on Sunday.

The Institute of Religion Choruses from Idaho State College, Boise State College, College of Southern Idaho, and Treasure Valley Community College, Ontario, Oregon, who furnished the music for the afternoon session on Saturday.

The Combined Male Choruses of Seminary and Institute Personnel at Salt Lake, Ogden and Logan Institutes, who furnished the music at the priesthood session on Saturday evening.

The Mormon Youth Chorus, who furnished the beautiful music for this morning's session.

We also express thanks and deep appreciation to the conductors and organists for these various singing groups.

We express appreciation also to all who have in any way contributed to the success and inspiration of this great conference.

We are especially grateful to the General Authorities, who have delivered such timely and inspirational messages.

We appreciate the careful and efficient attention given by local and national press representatives, and by representatives of radio and television in reporting the sessions of this conference.

We again express our most grateful appreciation of the owners and managers of the many radio and television stations throughout the nation and in other countries, who have carried the sessions of this conference from coast to coast in the United States, to Hawaii, Alaska, Mexico, Central and South America, Japan and Canada.

We deeply appreciate the cooperation of city officials,—the city traffic officers handling carefully and ably the increased traffic; the Fire Department and Red Cross, and others who

have rendered assistance and service whenever and wherever needed.

We thank the Tabernacle ushers for their courtesy and consideration in seating the great audiences of these conference sessions.

We thank the translators for their unselfish service in translating the messages of conference for the peoples of the world.

Through the extensive radio and television coverage, millions have been able to participate in this Annual Conference.

We admonish all to drive carefully. Please obey traffic rules, and be alert every moment while you are driving on the city streets and on the highways.

The singing for this session has been furnished by the Primary Children's Chorus, with Patricia C. Maughan conducting, and Robert Cundick at the organ.

I am sure this great gathering in the Tabernacle, and our radio and television audience, would wish us to express for them our heartfelt appreciation for the thrilling and inspirational singing rendered by these young people. We thank you children for your attendance and sweet singing at this session.

Our beloved President, Joseph Fielding Smith, will be our concluding speaker, following which the Primary Children's Chorus will favor us with "Teach Me To Walk in the Light," followed by "I Am a Child of God." The soloists in "Teach Me To Walk in the Light," are Diane McCoun and Walter Boyden; and that will be followed by the number "I Am a Child of God."

The benediction was offered by Elder LeRoy J. Buckmiller, former president of the London Temple, after which this conference will be adjourned for six months.

President Joseph Fielding Smith

President of The Church of Jesus Christ of Latter-day Saints

My dear brethren and sisters:

As we come to the close of another glorious and inspirational conference, our hearts are filled with gratitude for the abundant blessings which have been poured out upon us.

We have feasted upon the word of Christ; our minds have been quickened by the power of the Holy Spirit; and we have worshiped the Lord in spirit and in truth.

Personal testimony

To all that has been said, may I now add my personal testimony of the truth and divinity of this great work and leave with the faithful Saints in all the world my blessing.

I say to you, and to the whole Church, and, for that matter, to the whole world, that a gracious and loving Father has in these last days spoken again from heaven to his servants the prophets.

His voice has been one inviting all men to come to his Beloved Son, to learn of him, to partake of his goodness, to take his yoke upon them, and to work out their salvation by obedience to the laws of his gospel. His voice has been one of glory and honor, of peace in this life, and of eternal life in the world to come.

I know that God lives and that he sent his Only Begotten Son into the world to work out the infinite and eternal atonement.

I know that Jesus Christ is the Son of God and that he received from his Father the power to ransom men from the spiritual and temporal death brought into the world by the fall of Adam.

Latter-day kingdom set up

I know that the Lord has set up his church and kingdom on earth for

the last time; that in this latter-day kingdom are found the power and authority of the holy priesthood; and that this church administers the gospel and makes its blessings available to all who will believe and obey.

I am not unmindful that there are good and devout people among all sects, parties, and denominations, and they will be blessed and rewarded for all the good they do. But the fact remains that we alone have the fullness of those laws and ordinances which prepare men for the fullness of reward in the mansions above. And so we say to the good and noble, the upright and devout people everywhere: Keep all the good you have; cleave unto every true principle which is now yours; but come and partake of the further light and knowledge which that God who is the same yesterday, today, and forever is again pouring out upon his people.

Prayer for God's children

Now I pray that our Father in heaven will bless his people—bless them abundantly and in full measure.

I pray that the Saints shall stand firm against the pressures and enticements of the world; that they shall put first in their lives the things of God's kingdom; that they shall be true to every trust and keep every covenant.

I pray for the young and rising generation that they shall keep their minds and bodies clean—free from immorality, from drug abuse, and from the spirit of rebellion and defiance of decency that is sweeping the land.

Our Father, pour out thy Spirit upon these thy children that they may be preserved from the perils of the world and kept clean and

pure, fit candidates to return to thy presence and dwell with thee.

And let thy preserving care be with all those who seek thy face and who walk before thee in the integrity of their souls, that they may be lights to the world, instruments in thy hands to bring to pass thy purposes on earth.

And may thy Spirit be with us now and forever, I pray, in the name of the Lord Jesus Christ. Amen. ■

The Primary Children's Chorus sang the following numbers: "Teach Me to Walk in the Light," and "I Am a Child of God."

The benediction was offered by Elder LeRoy J. Buckmiller, former president of the London Temple.

The conference was then adjourned for six months.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

Sunday, April 4, 1971 - 9:30 to 10:00 a. m.

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 a.m. Sunday, April 4, 1971, through the courtesy of the Columbia Broadcasting System's network throughout the United States, parts of Canada, and through other facilities to several points overseas.

Announcer: Once more we welcome you within these walls with Music and the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Tabernacle Choir from Temple Square in Salt Lake City, with Richard Condie conducting the Choir, Alexander Schreiner Tabernacle Organist, and the Spoken Word by Richard Evans.

"Green wave the palms along the path today; blossoms of gold and purple greet the King. Jesus, our Lord, in triumph leads the way; O, dry your tears and joyful homage bring!"

(Choir: "The Palms"—Faure, arr. Ringwald)

Announcer: "Thy Glory dawns, Jerusalem, awake thy bells to ring! Swift

fashion thee a crown of gold, . . . make ready for the King! . . .

(Choir: "Thy Savior Comes, Jerusalem"—Williams)

Announcer: Alexander Schreiner turns now to Mulet's stirring music written on a New Testament text, following the witness of Peter's words: "Thou art the Christ, the son of the living God." (Matt. 16:16) From the Byzantine sketches we hear the Toccata in F Sharp Minor.

(Organ: "Toccata in F Sharp Minor"—Mulet)

Announcer: From the Brahms' "Requiem," the Tabernacle Choir sings these moving, worshipful words: "How lovely is Thy dwelling place, O Lord of Hosts! . . . My soul crieth out . . . for the living God!" "How Lovely Is Thy Dwelling Place."

(Choir: "How Lovely Is Thy Dwelling Place"—Brahms)

There is something about children . . .

By Richard L. Evans

There is something about children that softens our hearts, and searches

our souls—innocent, honest, teachable, trusting—the children of all the world, worldwide—those of whom our Savior said, "Except ye . . . become as little children, ye shall not enter . . . the kingdom of heaven."¹ One should not rest well, it seems, with thoughts of children hungry, of children hurt or helpless—of children unwanted, cruelly treated, uncared for; children neglected or abused. One should not rest well, it seems, with thoughts of children growing up in ignorance; not taught of God, of life, its purpose; not taught of cleanliness, honesty, morality; of up in ignorance; not taught of God, of life, its purpose; not taught of cleanliness, honesty, morality; of children warped in their ways by the neglect or bad example of adults. There are those who sometimes say they are looking for a shining cause. Let them turn to the cause of seeing that children are taught and cared for. Let them begin where the problems begin, and where results would most surely be seen. O, the haunting sight of seeing children old before their age; of seeing children hurt amid the hazards of a careless world; hurt by dangers that adults have left within their reach—dangers little understood by those who run and roam and want to try all things, and little think but that the world is safe and sure. "Every child," said President McKay, "has the right to feel that in his home he has a place of protection from the dangers and evils of the outside world."² One should not sleep well while children are left unloved and lonely. God bless and watch over little children, and bless us to love and understand and teach and care for them, and give them all we can of wholesomeness and happiness. A prayer of Arthur Guiterman may bring a gentle smile, with perhaps a tear or two:

"God bless all little boys who look like Puck,

With wide eyes, wide mouths and stickout ears,
Rash little boys who stay alive by luck
And Heaven's favor in this world of tears."³

* * * * *
"I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then."⁴

(Choir: Without announcement—"That Sweet Story of Old"—West)
Announcer: From Mascagni's *Cavalleria Rusticana*: "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious. He is risen in glory to reign!"

(Choir: "The Lord Now Victorious"—Mascagni)

Announcer: "I need thee every hour, most gracious Lord; no tender voice like thine can peace afford. I need thee; O I need thee; every hour I need thee!"

(Men's Chorus: "I Need Thee Every Hour"—Lowry)

Announcer: Again we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the two thousand

¹New Testament, Matt. 18:3

²David O. McKay

³Arthur Guiterman, *Blessing on Little Boys*

⁴Jemima Luke, *That Sweet Story of Old*

"The Spoken Word" heard over KSL and CBS, from the Tabernacle, Temple Square, Salt Lake City, Utah, Sunday, April 4, 1971 11:30 to 12:00 noon, Eastern Time Copyright © R. L. Evans, 1971

one hundred, seventy-second performance continuing the 42nd year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS and its affiliated stations, originating with KSL in Salt Lake City, Utah.

Richard Condie conducted the

Tabernacle Choir, Alexander Schreiner was at the Organ, and the Spoken Word by Richard Evans.

In another seven days at this same hour, Music and the Spoken Word will be heard again from the Crossroads of the West.

This is the CBS *Radio Network*.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir furnished the musical numbers for the Saturday morning, the Sunday morning and the Sunday afternoon sessions of the conference, with Richard P. Condie conductor, and Jay E. Welch, assistant conductor.

The Combined Male Choruses of Seminary and Institute personnel of faculty and students from the University of Utah, Ogden and Logan Institutes of Religion furnished the special musical numbers at the General Priesthood meeting on Saturday night. The chorus was directed by Douglas W. Stott, Ladd R. Cropper, and James R. Bradley.

The choral music for the Saturday afternoon session was provided by a chorus from the Institutes of Religion at Idaho State College, Boise State College, College of Southern Idaho, and Treasure Valley Community Col-

lege, Ontario, Oregon, singing under the direction of Rodger Porter, Marjo Beckstead and Don B. Castleton.

The Mormon Youth Chorus, with Jay E. Welch and Had Gunderson conducting, furnished the special musical numbers at the Tuesday morning meeting.

On Tuesday afternoon, a Primary Children's Chorus, with Patricia C. Maughan conducting, sang the choral numbers.

Richard P. Condie directed the singing of the Tabernacle Choir on the Choir and Organ Broadcast on Sunday morning, with Alexander Schreiner at the organ console.

Accompaniments on the Tabernacle Organ throughout the conference sessions were played by Alexander Schreiner, Robert Cundick, and Roy M. Darley, Tabernacle Organists.

Joseph Anderson
Francis M. Gibbons
Clerks of the Conference

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